

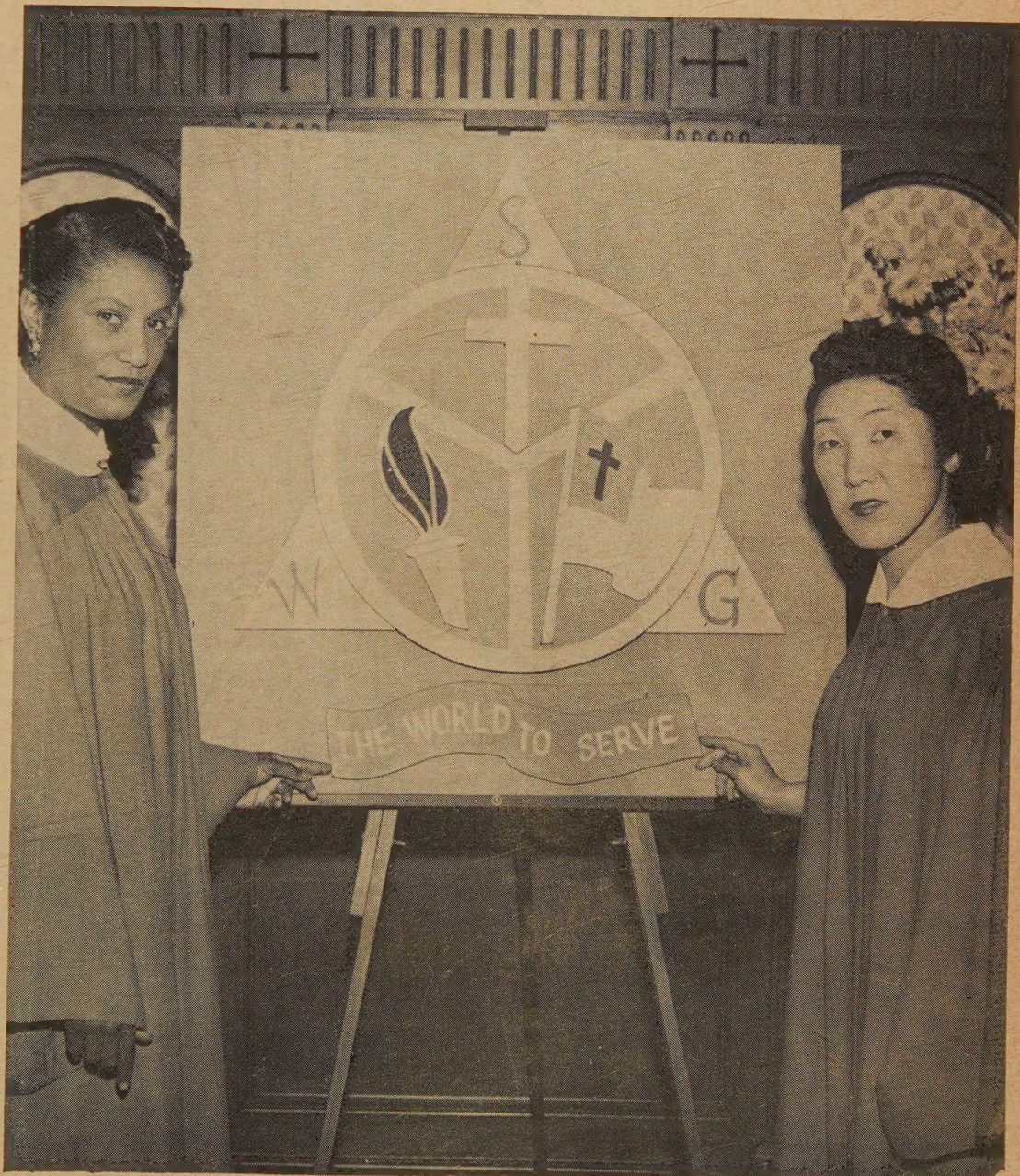
The

METHODIST WOMAN



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JANUARY 1957



JANUARY IS WESLEYAN SERVICE GUILD MONTH

1957 Calendar of Special Activities

for the Woman's Society of Christian Service and the Wesleyan Service Guild

This calendar is a suggested guide for the special activities of the year. Adapt it to meet the needs of your Society. The *Program Book* and *Worship Booklet*, "The Islands Await His Word," plus articles from *THE METHODIST WOMAN* and *WORLD OUTLOOK*, are essential for informative, inspirational programs on the work of the Woman's Division. Make plans early and secure all necessary material well in advance of need. Unless otherwise noted, order all literature from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

January

Promotion: Participate in observance of Epiphany, January 6, with special attention to new members. *In executive committee meeting* have all officers fill out reports to be mailed to district secretaries of lines of work on or before February 1.

Missionary Education: Begin the study, "Youth in a Responsible Society—A Christian's Concern."

Christian Social Relations: Observe Church and Economic Life Week with special emphasis on farm problems. Cooperate in Study and Action Program related to "Youth in a Responsible Society."

Wesleyan Service Guild: Guild Month. Recruit new members and publicize the Guild. Plan with the Woman's Society for joint meeting of Woman's Society and Guild.

Youth Work: Cooperate in plans for youth to participate in church school of missions (whenever held).

Children's Work: Share in presentation of missionary units in church school and additional sessions.

Spiritual Life: Participate in observance of Epiphany—a time of personal reconsecration—January 6. Present Stewardship Cards. **Literature and Publications:** Order *Seventeenth Annual Report of the Woman's Division*.

Supply Work: Do some Supply Work for one of the institutions in the home and/or foreign fields on the list of askings.

February

General: Elect a Committee on Nominations.

Vice-President: Meeting of Committee on Program.

Treasurer: Send third quarter's receipts by February 5.

Children's Work: Share in presentation of missionary units in church school and additional sessions.

Spiritual Life: Urge attendance at World Day of Prayer, March 8.

March

Missionary Education: Begin the study, "Paul's Letters to Local Churches."

Wesleyan Service Guild: Committee on Spiritual Life takes leadership in arranging a Guild Lenten Communion Breakfast.

Student Work: Invite deputation team of students from nearby college to lead worship service in Woman's Society. Be on alert for students who should participate in summer service projects and full time missionary service.

Children's Work: Attend Vacation Church School Institute.

Spiritual Life: Plan with Committee on Program for Day Apart service during Lenten season.

Literature and Publications: Order materials to be used on Officers' Training Day.

Supply Work: Send box of materials needed by one of the institutions in the home field assigned to the Society.

April

Vice-President: Present World Federation of Methodist Women. **Treasurer:** Call a meeting of Finance Committee to prepare the 1957-1958 budget. Urge all members to complete pledge payments.

Promotion: Review year's work as shown in *Record and Report Book*. Evaluate the year's use of audio-visual materials.

Literature and Publications: Work for renewals and new combination subscriptions to *THE METHODIST WOMAN* and *WORLD OUTLOOK* in the annual drive.

Supply Work: Present Supply Work needs for a foreign mission institution of the Woman's Division and take a cash offering.

May

General: Adopt budget; elect and install officers; plan Officers' Training Day; plan for representation at Summer School of Missions; change circle membership.

President: Report of year's work.

Vice-President: Meeting of Committee on Program.

Treasurer: Send fourth quarter's receipts, including *all available funds*, by May 10.

Promotion: *In executive committee meeting* have all officers fill out reports to be mailed to district secretaries of lines of work on or before June 1. Send list of newly elected officers with complete addresses to district secretary of Promotion.

Missionary Education: Begin the study, "Mission Field: U. S. A." **Christian Social Relations:** Observe May Fellowship Day and Family Life Week.

Children's Work: Cooperate in plans for Christian Family Life Week and Children's Day.

Literature and Publications: Order copies of *Program Book* and *Worship Booklet* for 1957-1958.



METHODIST WOMAN

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by the

Woman's Division of Christian Service

Board of Missions of The Methodist Church

Mrs. C. A. Meeker, Editor

Mrs. E. LeRoy Stiffler

Mrs. C. C. Long

Publication and Business Manager

Circulation Manager and Secretary
of Literature

★ ★ ★ Contents ★ ★ ★

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OFFICERS

Woman's Division of Christian Service

President—Mrs. J. Fount Tillman, R. 1, Lewisburg, Tennessee.

Vice-President—Mrs. T. Otto Nall, 2748 Marcy Avenue, Evanston, Illinois.

Recording Secretary—Mrs. J. Ernest Wilkins, 4708 Blagden Terrace, Washington 11, D. C.

Treasurer—Miss Marguerite Harris, 150 Fifth Avenue, New York 11, New York.

Vice-Presidents and

Chairmen of Departments

Department of Christian Social Relations—Mrs. A. R. Henry, 608 Wilson Avenue, Menomonie, Wisconsin.

Department of Work in Foreign Fields—Mrs. John Pearson, 234 North Street, Newburgh, New York.

Department of Work in Home Fields—Mrs. C. P. Hardin, 108 So. Crest Road, Chattanooga, Tennessee.

STAFF CONTRIBUTORS

The following staff members of the Woman's Division of Christian Service have allotted space in every issue of **THE METHODIST WOMAN** for the promotion of their work. Other lines of work are presented periodically.

Christian Social Relations—

Miss Thelma Stevens, executive secretary.

Literature Headquarters—

Mrs. C. C. Long, circulation manager and secretary of Literature.

Mrs. E. LeRoy Stiffler, publication manager.

Section of Education and Cultivation:

Miss Dorcas Hall, executive secretary.

Children's Work: Miss Ruby Van Hooser, secretary.

Missionary Education: Miss Elizabeth Stinson, secretary.

Organization and Promotion: Miss Dorcas Hall and Mrs. Maude White Hardie, assistant to the executive secretary.

Student Work: Miss Dorothy Nyland, secretary.

Youth Work: Miss Helen L. Johnson, secretary.

Wesleyan Service Guild: Miss Lillian A. Johnson, secretary.

Cover: Mrs. Hazel Jordan and Miss Michi Kajiwara are part of a team which travels about California-Nevada Conference giving a dramatic presentation of the Wesleyan Service Guild emblem. Another member of the team, Sachi Kajiwara, wrote the article on page 35.

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take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy.

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Moving Forward ... and very proud!

by

MRS. C. C. LONG and
MRS. E. LeROY STIFFLER

YES, we are proud to be saying Happy New Year with this enlarged issue of **THE METHODIST WOMAN**. Four additional pages—two colors on eight pages—new make-up—bring added news, inspiration, and helps.

Do you remember the first issue of **THE METHODIST WOMAN** which appeared in September, 1940? It was a 32-page magazine with self cover, and the subscription rate was 50 cents a year. The opening editorial introducing that first issue described the function of the new magazine: "THE METHODIST WOMAN with this, its first issue, becomes the official organ of the Woman's Division of Christian Service of the Board of Missions."

In order to fulfill this assigned responsibility, it has become necessary to increase the number of pages from time to time so that the expanding program of the Woman's Society of Christian Service might be best served.

During and after the war years when all paper needs were placed on a quota basis, it was impossible to expand the services of **THE METHODIST WOMAN**. In June, 1946, increased costs of paper and manufacturing made it necessary to raise the subscription price to 75 cents per year.

June, 1948, saw the magazine changed to a larger format giving us approximately 5½ pages of additional copy, and a separate cover was added. The subscription rate was set at \$1.00 per year.

In March, 1950, as we stepped up the Advance program, it became apparent that in order to make it more effective the *Advance Clipper*, which carried the plans for



promotion, should be contained within the covers of **THE METHODIST WOMAN**. So eight pages were added (at no additional cost) making a total of 40 pages and cover, in order that the following bulletins might be included:

Advance Clipper

Information and Action Bulletin

Wesleyan Service Guild Newsletter

World Friendship Bulletin

Supply-O-Gram

Highlights From the Home Field

Letter Clippings

Now we move forward again. Beginning with this issue, THE

METHODIST WOMAN reaches another milestone of progress—48 pages — self cover — two colors on eight pages of each issue—new make-up—and new look. Increasingly as the months go by **THE METHODIST WOMAN** will "generate inspiration and enthusiasm for the great enterprise undertaken by the Societies and Guilds."

WORLD OUTLOOK, too, adds its invaluable contribution with additional pages, enlarging its service with more stories of action and concern built around real people in our mission fields at home and abroad.

We need both magazines!

Let us move forward together pointing up this larger service by securing new subscriptions to **THE METHODIST WOMAN** and **WORLD OUTLOOK**.

A Word of Greeting

by

MRS. J. FOUNT TILLMAN



MRS. J. FOUNT TILLMAN
Lewisburg, Tennessee

President, Woman's Division of Christian Service

IN THIS my first message as president to you, members of Woman's Societies of Christian Service and Wesleyan Service Guilds, I am borrowing the wonderful words of greeting that Paul the Apostle wrote to his beloved Christians in the churches, "Grace to you and peace from God our Father and the Lord Jesus Christ." (Romans 1:7) And I would continue to quote his message, "We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus. . . ."

Space does not permit a full quotation of other reasons given by Paul for his gratitude, but I want to add some of his ideas phrased in my own words. I pray that you "be filled with knowledge of His will in all spiritual wisdom and understanding," and that you "be strengthened with all power according to his glorious might. . . . All of this, as Paul puts it, is in order that you may "lead a life worthy of the Lord—bearing fruit in every good work. . . ." (Colossians 1:9-11)

Do you remember also the admonition to Timothy that he recall the faith that dwelt in his grandfather and in his mother? We, too, have a glorious heritage in our church's history of generations of dedicated women. The efforts of many lives of devotion flowed from three great channels into one united organizational endeavor at the time of unification nearly seventeen years ago. Can we be persuaded that such a faith as the founding mothers had in the pioneer days of woman's work abides in this generation also? Personally,

I am convinced that it does. In spite of terrifying possibilities of this atomic age, it is possible for everyone to discover that through God's grace we need not have the spirit of fear "but of power and love and self-control." (2 Timothy 1:7, RSV) There is another admonition of Paul to Timothy which should also be recalled, ". . . rekindle the gift of God that is within you. . . ." (2 Timothy 1:6, RSV)

Some months ago a magazine article on Christian philosophy emphasized the significance of the text, "Be ye doers of the Word and not hearers only." If we would know the will of God we must do it. God is not known just by faith, but by the act of faithfulness. It is the doing of the Word, the shining of the light, the seasoning of the salt that is the test of the Christian. What a challenge to all of us in Societies and Guilds who would profess the Lordship of Christ over all of life.

Any word of greeting expressed in terms of Paul's messages to his fellow Christians must of necessity lay emphasis on the unity we have in Christ. It is easy for us in this shrinking world to realize our close relationship with all peoples. Methodist women, through the program of the Woman's Division of Christian Service and especially through the World Federation of Methodist Women, realize that we stand shoulder to shoulder with Christian women in many lands. Together we profess the Lordship of Christ. Together we commune in joyous fellowship. Together we dedicate ourselves to active service wherever there is a call of need.

Just think of the many women

of all races, of all areas, of all walks of life who read these pages. As your newly elected president writes these lines she pictures this group of readers in local Societies and Guilds, thinking together of our heritage—expressing our gratitude to God for our spiritual resources, considering our plans for the future, and resolving to accept the challenges that are before us.

"To be alive in such an age,
To live in it,
To give in it. . . ."

A recent editorial in *The Saturday Review* raised the question as to which age of history was the greatest in which to live. After a number of comparisons the conclusion was reached that this age is the most exciting. The danger may be the most terrifying, the problems the most complicated, and the inertia or indifference most difficult to overcome, but the challenge is the greatest of all time.

We have potential answers to the needs of mankind on a scale never before realized. Our task is to develop an awareness of these potentials. As Christian women we can put into practice, in our own lives, the principles of peace and brotherhood, of understanding, and of cooperative service. We must accept the challenge of the age in which we live. By our united witness we can reveal hope, when others turn to despair. In the midst of confusion we can serve as islands of peace in the knowledge of security that comes only from God. Do you ask how individuals may

transform the world? Consider the united witness of Christian women in thirty-two countries—all seeking to reveal the Spirit of Christ in the areas in which they live and work.

What could happen in this country alone if over 1,841,000 women dedicated themselves to this task?

This message closes as it began, with words of Paul: "And my God

will supply every need of yours according to his riches in glory to Christ Jesus. . . . The grace of the Lord Jesus Christ be with you in spirit." (Philippians 4:19-23, RSV)

Members at Large of the Woman's Division

NORTHEASTERN JURISDICTION



MRS. JOHN W. WARREN
Watertown, New York
The president, Mrs. Wallace N. Streeter, was elected as a member at the Jurisdictional Conference.

SOUTHEASTERN JURISDICTION



MRS. E. U. ROBINSON
Gallatin, Tennessee
She is finishing her term as president of the jurisdiction.

NORTH CENTRAL JURISDICTION



MRS. ALVIN B. PFEIFFER
Aurora, Illinois
The president, Mrs. F. L. McDaniel, was elected as a member at the Jurisdictional Conference.

CENTRAL JURISDICTION



MRS. ROBERT K. GORDON
Dillon, South Carolina

CENTRAL JURISDICTION



MRS. GEORGE W. CARTER, JR.
New Orleans, Louisiana
President of the Central Jurisdiction Woman's Society.

SOUTH CENTRAL JURISDICTION



MRS. HAROLD SOULEN
Hutchinson, Kansas

SOUTH CENTRAL JURISDICTION



MRS. W. E. HORTON, JR.
Houston, Texas
President of the South Central Jurisdiction Woman's Society.

WESTERN JURISDICTION



MRS. EDWIN INGHAM
Alhambra, California

WESTERN JURISDICTION



MRS. F. I. HOLLINGSWORTH
Denver, Colorado
President of Western Jurisdiction Woman's Society.

Let's Go Through *Together*

A New Year's Meditation

by MARY C. CONGER

Mrs. Conger died in the summer of 1955. Her husband, Mr. Hiram C. Conger, in looking through her papers, found this meditation which he had given some years ago at a meeting of the Woman's Society. In sharing this message with the readers of THE METHODIST WOMAN, Mr. Conger said, "It may suggest some other doors which we may enter with the help of the Divine Presence."

EVERY January we hear people talk about their New Year's resolutions. I do not know what your attitude toward such a procedure may be, but if it is profitable and necessary for large business houses to take account of stock once a year, might it not be wise for each of us to take an inventory of our own way of life at least that often? If we do it earnestly and honestly, we should discover an inner urge for improvement.

Not long ago, I stood hesitatingly, half afraid, before a swiftly revolving door in one of Boston's large department stores. Quite suddenly I felt an arm placed gently around me, and a pleasant, vibrant voice said, "Let's go through together, shall we?" I found myself outside. The voice and its owner vanished in the crowd, but the unusual experience singularly impressed me, and the sound of the voice lingered. I should like to have known its owner, but perhaps I profited more by the consciousness of the presence which has been indelible. I can never forget that incident.

Many doors are opening before us with this New Year. To successfully and safely pass through them I need you. You need me. We need our Master. Let's go through together.

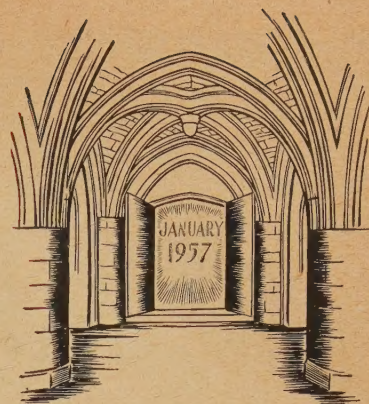
From these many doors I should like to suggest three which we may enter. First, the *door of our words*. I do not mean enlargement or improvement of our vocabulary. One day in a church I heard the voices

of women near me. One of them was using the word "Lord" frequently. Since this was a house of worship, one could have expected that she was lifting her voice in prayer. But such was not the case. She was using the name of our Master as one might say, "Oh, my," or "Dear me." She had forgotten the injunction, "Thou shalt not take the name of the Lord thy God in vain." I wish I could say that such usage even among our church women is rare.

Another unfortunate use of words consists of those unkindly epithets by which we refer to people of other nationalities or races. They fall all too often from the lips of Christian women. We need to pray, and to help answer our own prayer, "Let the words of my mouth . . . be acceptable in Thy sight, O Lord. . . ." Let's go through the door of more careful speech together, shall we?

As we approach another door we need to remember the other part of that prayer, ". . . and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer," for we stand before the *door of our thoughts*. The philosopher of Proverbs says of a man, "As he thinketh in his heart, so is he." If we will meditate more on our heavenly Father, on his love, his goodness, and his kindness to us, his children, we shall be less inclined to use his name carelessly, and our love for him will grow. The more we think about Jesus the less frequently will names he would not use be upon our lips. Let's go through the door of our thoughts together.

Another door before us is the *door of friendliness*. Have you ever heard anyone say, "Oh, I just can't call on my new neighbor; I don't know her," or "Don't ask me to speak to strangers in church; that's one thing I just cannot do!"



But here is a door we should go through quickly, for strangers are everywhere about us in these times, strangers who are homesick and lonely, strangers wanting to find a friend or a new church home. We can help if we will do our part in our town, in our church, or in our own block. And while we seek out new friends, let us not neglect the old ones of long standing, for a friend is like a jewel to be cherished.

Now is the time to make our friendships world-wide. Our real part in a lasting world peace can be realized only if we cultivate a friendly feeling toward those of other races and use every opportunity to give expression to that friendliness. This must include sympathy even for those whom we may not find it easy to love. Jesus gave us a large order when he said, "Love your enemies." Its accomplishment requires womanly compassion plus Christian grace and love. Let's go through the door of friendliness together.

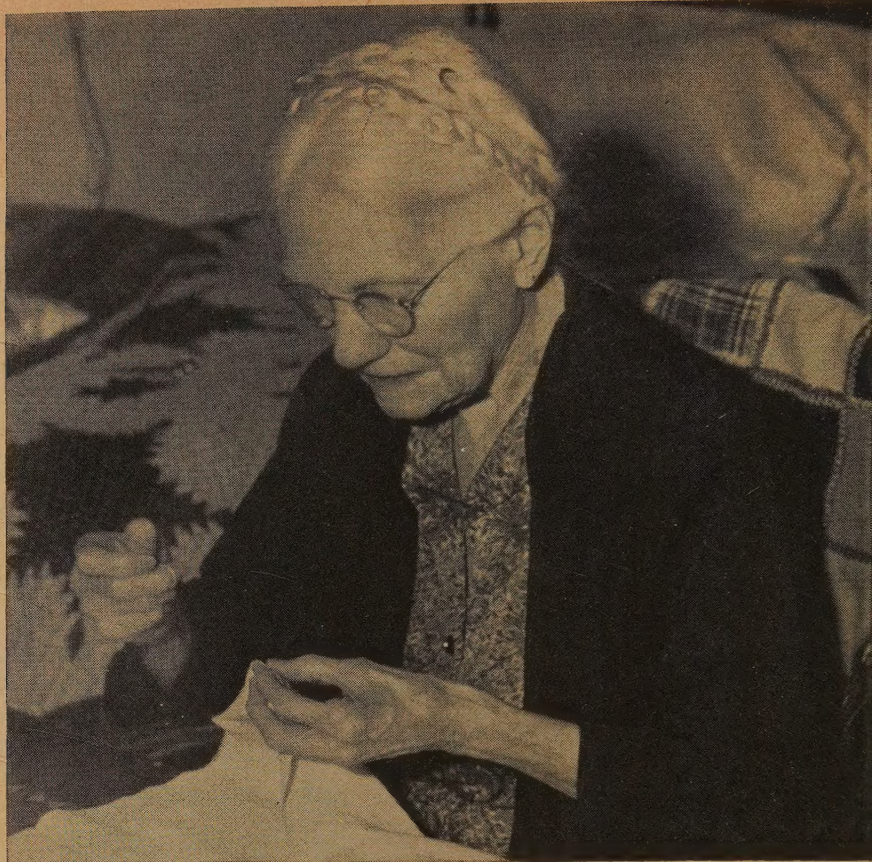
So we stand before the doors of the New Year. "You are my friends if you do what I command you" (John 15:14, RSV), said Jesus. We need to refresh our memories of the Sermon on the Mount and the story of the Good Samaritan, that we may be equipped to guard our words, enrich our thoughts, and enlarge our spirit of friendliness to world-wide dimensions. Let's go through these doors, helping each other, and relying on His help.

"Let's go through together, shall we?"

a new retirement home

by

EMMA BURRIS



Miss Laura Babenhouse does the mending and tags the many new napkins and dish towels which are received through Supply Work at Thoburn Terrace Alhambra, California.

In the Smoky Mountains

A REST home for retired workers of the Woman's Division is a beautiful place. It speaks of safety, peace, serenity, and well-earned rest for women who have used their talents well in the service of their Master. It is a joy to be able to report progress in providing still another "safe lodging and a holy rest" for those who have served so long and so faithfully.

There was great rejoicing when the 1954 Assembly offering of more than \$100,000 was designated for a new retirement home. Soon after that Assembly, a committee was appointed by the Woman's Division of Christian Service to recommend a location for the new home for retired workers. After eighteen

months of diligent work which included the study of questionnaires received from the missionaries and deaconesses indicating their preference for location and suggestions for consideration, this committee discovered property that is suitable and available.

And that was not easy, for there were many provisos. Some of the requisites were: a mild climate, a city that is not too large, yet has a number of accessible churches, and is near a Methodist center. The retired workers want to live in a community that provides services for older people, and where they may have a part in the community and church activities. Cultural and educational opportunities, too, had to be considered as well as prox-

imity to a shopping center and good public transportation.

The committee set out to find city property that would be large enough for expansion and yet include plenty of trees and grass. The women were delighted to secure a beautiful five-acre site in Asheville, North Carolina, which fulfilled many of the requirements. Asheville has a population of approximately 70,000 people. This place, the former home of Mr. Thomas C. Smith, is about one mile from the heart of the city and within walking distance of public transportation. It is only twenty-eight miles to a Methodist center—Lake Junaluska. The Presbyterian center, Montreat; the Baptist center, Ridgecrest; and the Y.M.C.A.

Miss Margaret Morgan; Mrs. Margaret Ernesberger; Miss Grace Stackwell; Miss Mildred Hewes, director of Thoburn Terrace; Miss Elsie Keyser; Miss Petra Olausen; and Miss Mabel Morgan making bedside bags for a hospital and dressing dolls for orphans.

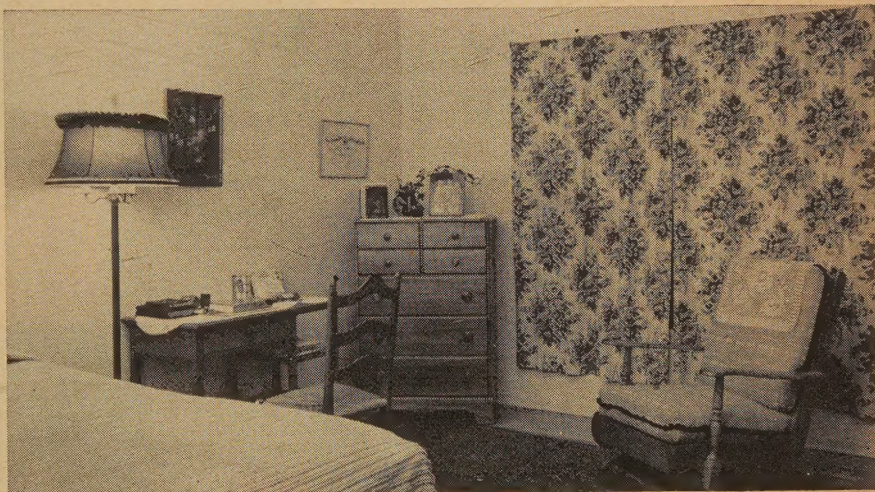


center at Blue Ridge are also nearby in the beautiful mountains of Western North Carolina. Within two blocks of this home there is one Methodist church, and several others are easily accessible. Cultural and educational opportunities in Asheville are available to persons of all races. And certainly the climate is ideal for year-around living. The people of the area are glad to have the home for missionaries and deaconesses located in their midst.

Now a new committee of the Woman's Division is working on plans for the construction of the new building. Many retired workers are waiting to enter the home as soon as it is available. And the list lengthens every year, for the Woman's Division has approximately 800 active and retired deaconesses, and about 800 active and retired foreign missionaries.

Two homes, Robincroft Rest Home and Thoburn Terrace, are located in Pasadena and Alhambra, California, respectively. A new infirmary is being erected on the Robincroft grounds to serve both of these homes. The third home, Bancroft-Taylor Rest Home at Ocean Grove, New Jersey, will soon have the addition of an infirmary wing for the care of its patients.

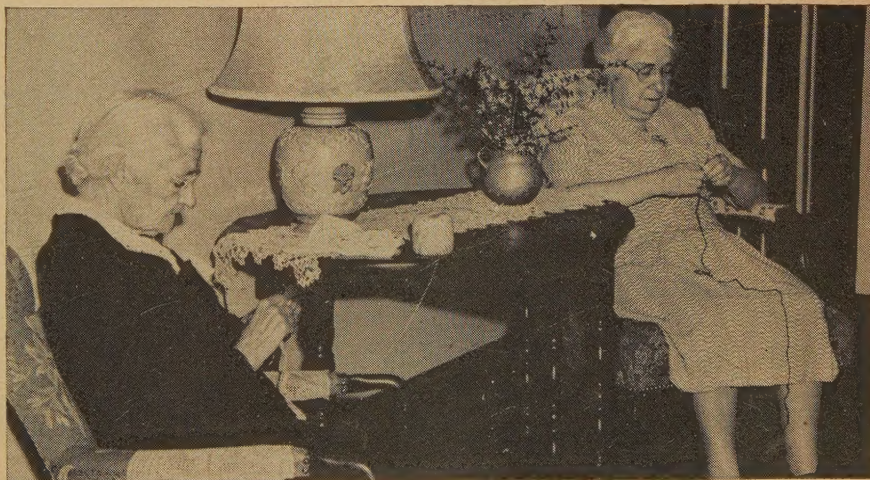
The Woman's Division of Christian Service is happy to be able to meet the high standards of care for older people in homes like those pictured on this page, not only in physical comfort and equipment, but in loving concern.



James E. Morgan, Pasadena, Calif.

Interior of a room in Metzger Hall, Robincroft, Pasadena, California.

Miss Mary E. Johnston and Miss Nancy E. Dorey at Bancroft-Taylor, Ocean Grove, New Jersey.



Bill McGinley Photo Service, Manasquan, N. J.

Missionaries in Latin America...



... are proud of healthy babies while teaching child care



Methodist Prints

... serve as principals of schools



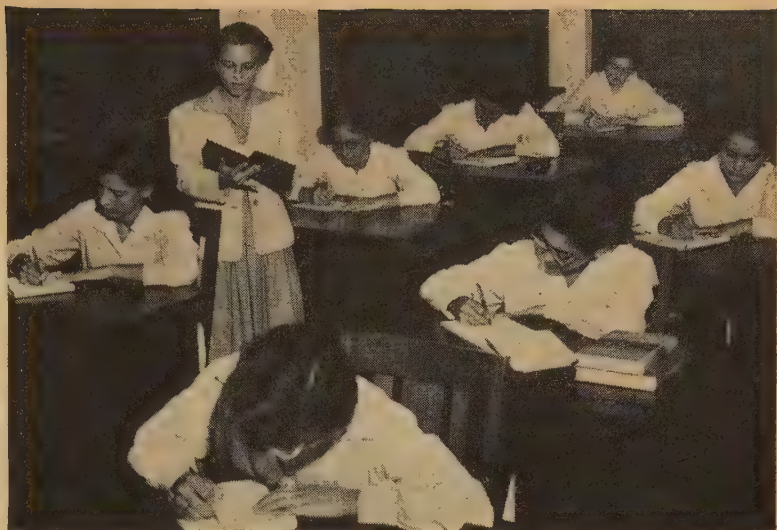
Methodist Prints

... give more than books in the Library



Toge Fujihara

... watch children at play in a social center



Toge Fujihara

... teach alert, happy students



Toge Fujihara

... they sometimes even rest!



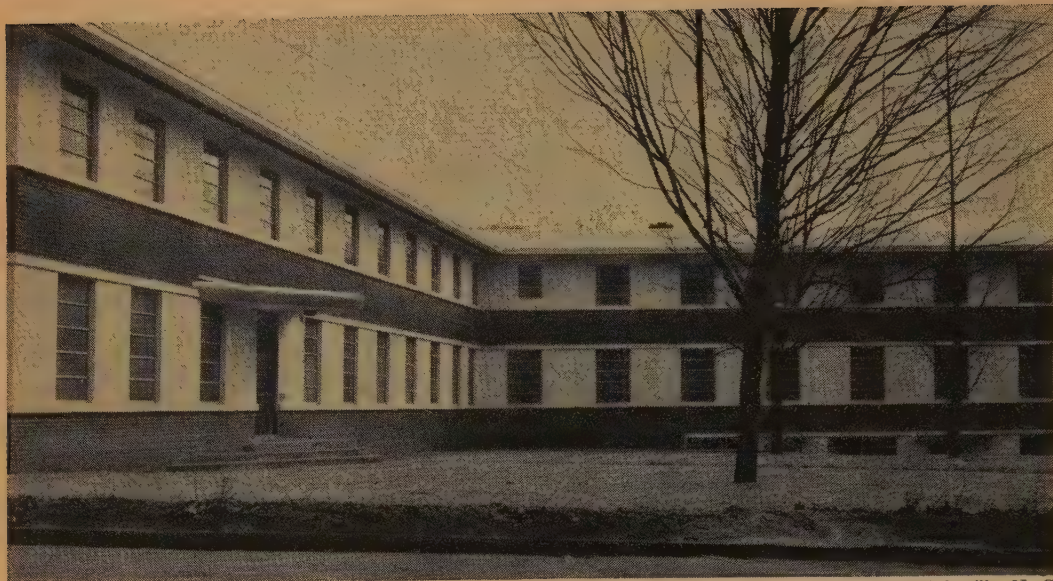
Foto Azteca, Ramon Chavez, Chihuahua, Mexico

... and may be given a medal!

Thus they witness to their Christian faith in daily living and personal contacts, even as you and I. Yet theirs is a special mission.

As members of interracial, international teams of workers, they have special opportunities for witness. The very fact that they have accepted, as their own personal responsibility, the call to cross national and language barriers, gives that witness a special significance. They are missionaries—sent in person to teach, to heal, to build the church, to be faithful.

We need more such workers. Who will follow in their train?



Muriel Day Residence Hall, Allen High School, Asheville, North Carolina.

Juanita Shope, Photographic Arts, Asheville, N. C.

A U.S.-2's Paradise

by CHRYSTAL BAKER

HAVE you ever wondered what a mission school is like? Do you picture out-of-date school texts and still more antiquated buildings, located in some distant place quite isolated from normal civilization? If so, I have news for you.

I teach in a mission school—Allen High School, in Asheville, North Carolina. It is a modern school located almost at the center of a thriving city in the beautiful Smoky Mountains in the southeastern part of the United States. I call it a U.S.-2's paradise.

An aerial view of the school would show an oversized "U," tipped a little on its side, with what look like chicken scratches in its center. On the upper arm of the "U" is a two-story brick and stucco building. This is the Muriel Day Residence Hall which houses eighty students and fourteen staff members. The dining room for the students and staff is also in this building.

In the center of the curve of the "U" is a dual-purpose building—a

storehouse for dining-room supplies and an adequate laundry where the girls work under supervision. The caretaker and his wife live on the second floor.

The left wing is the education building, completed five months ago. It is very adequate for the approximately one hundred fifty students enrolled in the high school. The home economics department, with its hide-away machines in the sewing room and a very modern and spacious living room in the practice area, is of special interest. The music department is happy with the new soundproof practice rooms for piano and voice students. In fact, no department has been slighted and all the rooms are planned to make education attractive.

At the lower left-hand corner of the "U" is the auditorium which also serves as a chapel. Curtains can be cleverly manipulated to reveal or conceal, as the meeting warrants, an altar complete with dorsal curtain.

A few more details will complete the picture. From the three-year-old dormitory, the oldest building to the new school building there is a roofed passageway. Because the school is built on a sloping campus we can almost slide to classes, but we have to climb back up to lunch.

Now let us look at those apparent chicken scratches in our aerial view. They are all that remains of the rapidly disappearing old Allen school building. Soon that center area will be landscaped. The comparison between the old and the new is remarkable. So you see, we are not a bit antiquated or remote.

Now come and spend a day with me in my new home at Allen. Breakfast is early, but we do not stop to make our beds. Our duty work girl has to get her housework experience in our room, and she would be disappointed if the beds were all dressed up in their spread when she came in. First we have devotions. This little service is always inspiring and sincere, and

ill student planned. And breakfast is good, too, with plenty to eat.

Today I teach two seventh- and eighth-grade classes and give music lessons until 5:45—a long day, but I am used to it.

This is the morning Caroline has her lesson. Her mother once played in Carnegie Hall. It rather petrifies me to think that I am responsible for teaching the daughter to play the piano, but since Caroline's mother died when she was a baby, probably not too much talent rubbed off on her. Caroline is a good student, too.

"One and two and three and . . . no, Jane. Here, listen while I play it. See how smooth and easy it is?"

Now it is time for choir practice. The girls sing very well, don't they? It is no wonder they are always booked months in advance to sing for different groups. Do you notice how the director holds their attention? The girls know that

they have to be on their toes to stay in the choir—a place all Allen girls want.

While we have a break I must go over my lesson plans for the seventh- and eighth-grade classes. That noise you hear down the hall comes from the cafeteria where the day students are served good, balanced meals for a very small price. They all take advantage of the service, too.

I feel so fortunate to be here at Allen. I could not ask for a better staff to work with, and the girls are lovely. We had such a good time last week at our picnic, and I really became much better acquainted

with them. One of the students talked very interestingly about nature study. Her great-grandfather had taught her a great deal about plants—things he had learned when he was a slave.

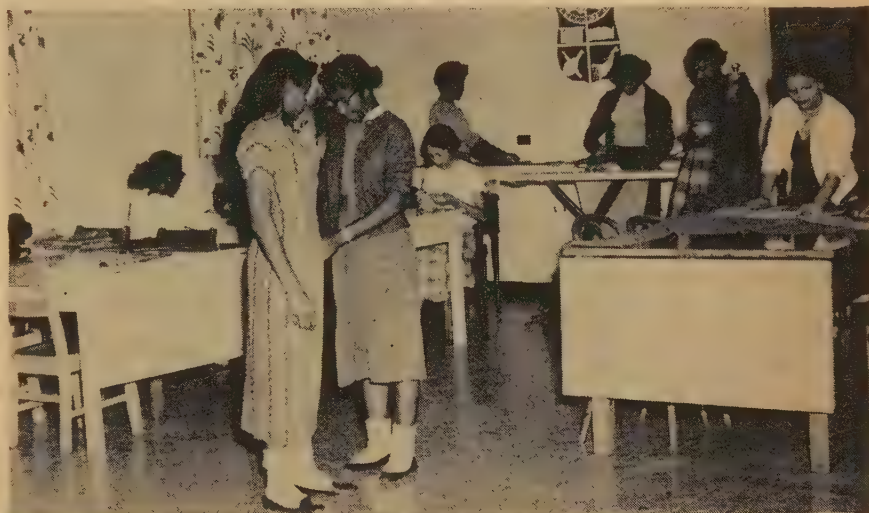
I am sorry you must leave. There is so much to learn about Allen High School that I wish you could visit longer. Maybe this short trip has answered some questions you may have had about mission schools. I have been here only a short while, myself, and I like it so well that, as I said, I feel that here is a U.S.-2's paradise.

I hope you, too, caught the spirit of the school.

Miss Baker and a pupil work out a difficult passage of music. (lower left)

The new library is a busy, cheerful place under the supervision of Miss Josephine Litchfield. (lower right)

The girls enjoy the modern new sewing room.



Pictures by Juanita Shope, Photographic Arts, Asheville, N. C.

These Are My Girls

by MARLENE HARMON

A missionary describes her life as a housemother in a girls' hostel in Elisabethville, Belgian Congo

SO GIRLS are alike all over the world? Yes, I suppose, generally speaking, people are all somewhat alike. They have the same basic needs, desires, and hopes for happiness in some form or another; but cultures have a unique way of making people different and distinguishable. It has been of great interest to me to study many of the African cultural patterns since I have been here. Before an understanding of any people can be obtained some such knowledge is necessary. I know of no better place to find a cross section of African culture than in the lives of the twenty-five girls with whom I have the privilege to live.

After living with them for over a year, I feel that I am finally gaining some insight into their cultural characteristics. The surface characteristics—the way they slap each other's hands, saying *cinq* (five) when they agree on something; the way in which they fuss over small, insignificant incidents, such as who left the banana peel on the dining-room table or who is going to dry the dishes; the way in which they get excited in anticipation of a trip to the zoo or the museum; or the way in which they can so cleverly get out of work by a sudden terrific headache—give the impression that they are like any girls in any boarding school. But the difference lies deeper than that. Their culture may be termed primitive, but that does not mean that it is simple. Africans are an extremely complex people and very difficult to understand. The dilemma these girls face, living in a city like Elisabethville, is cause for grave concern.

Often the girls come into my room for talks. Sooner or later the



Miss Marlene Harmon, a special term missionary in Elisabethville, Belgian Congo.

conversation comes round to the predicament in which they are hopelessly caught. One night three of them came in to talk about a meeting they had attended that day with a church group. After they had discussed that subject, they gave me the gruesome details of witchcraft right here in the city. It is difficult to believe that so much superstition and witchery can be prevalent today in a metropolitan area, but coming to the city does not change that which was learned in the villages. It is surprising how much the darkness of the night hides from the eyes of civilization!

Being Africans with a tribal background, my girls are, of course, terrified of the witch doctor who,

they believe, continues to kill innocent people in the practice of his craft, and who sells medicines with supposedly magic powers to innocent, ignorant people. I was not only amazed to hear that there were many witch doctors still practicing, but also that so many people continue to fall under their spell.

Christianity is fighting witchery and superstition. Abolishing these practices is slow because such beliefs have been the core of African tribal life for so many centuries. My girls were amazed when I refused to believe their story about a talking tree which kills people. One of the girls in the dormitory wears a wire around her neck which can never be removed because of some superstitious ideas about her future marriage. So you can see that, even among those who are confessed Christians, there are still many evidences of superstitions.

What do the girls want in life? To be teachers, as they are preparing to be? No, I am convinced that their hearts are not set on being teachers. In the first place, how can we expect thirteen- and fourteen-year-old girls to know what they want from life? It is really a very difficult task we are undertaking, to make good teachers out of young girls who are so insecure in themselves. They are a much of a problem to themselves as they are to their teachers, their parents, and their missionary mother. They are extremely immature and childish, yet they are the most highly educated girls we have. It is they who, of necessity, must carry the responsibility of teaching their brothers and sisters the four R's. We are often di-

appointed in their lack of enthusiasm for their studies, but when their culture and the confusion which surround them are taken into consideration, they can be admired for their efforts.

As one listens very closely to their conversation, it does not take long to realize just what they want in life—a home and a family, for that is the heart of their security in the village pattern. Here is where our people face one of their most difficult problems. Back in their villages the tribal community was the center of life; but in the city, tribalism is being broken and the family, of necessity, must be the nucleus. The mothers, having no education and little idea about family life, are not prepared to accept this responsibility; thus many children and youth run aimlessly through the streets of this African city and are confronted with all the temptations that a congested society can offer. We, as Christian workers, must confront them with a brighter picture. Through the Sunday school, the two MYF groups, the schools, and the churches, we are seeking to meet some of their needs, desires, and hopes.

There are many tasks which are the responsibility of a housemother to twenty-five African girls: seeing that they have a proper diet; checking to see if all buttons and seams are in proper order; nursing all cut fingers and toes, headaches, burns, colds, and bruises; seeing that there is comparative quiet during the study hour at night; helping with those arithmetic problems which they do not understand; and playing ball with them after school for relaxation. All these things are my concern, their study, their health, their future, but there is one more thing which is even more important—their spiritual life.

How can a knowledge of Jesus make a difference in their lives? How can they be shown that the love of God can destroy superstition and fear? How can they be

given a vital experience in the love of God? Twice daily we have periods for prayer and worship. Many times I feel very discouraged because they seem to observe these worship periods without a true sense of reverence. I see, too, how self-centered and proud they are. Insulting one another is inevitable; fibbing is easier than telling the truth; taking another's property is all right as long as one does not get caught. Yet I know that in each heart there is a desire to follow Christ, to be a true Christian. The question of how to develop this desire is the major problem. Here

again my girls need close guidance to lead them into a deeper understanding of God and his power in their lives.

In spite of all the ups and downs we have, I feel privileged to have this opportunity of mothering these girls. It is a source of great joy to share in their problems, their thoughts, their hopes, and their joys. I pray that God can use me in guiding their spiritual life in this time when change is at every hand, when there is so much confusion with the dawning and developing of a new culture among the African people.

Methodist Friends at a Luncheon



Methodist women were well represented at the recent annual luncheon sponsored by the National Women's Planning Committee of The Japan International Christian University Foundation, Inc. This event was held November 14, at the Commodore Hotel, New York City. Seated, left to right, are: Mrs. Howard C. Buschman, Jr., niece of Miss Henrietta Gibson; Miss Henrietta Gibson, now assistant treasurer and comptroller and member of the Women's Planning Committee of The Japan International Christian University Foundation, Inc., and formerly treasurer of the Woman's Division; and Mrs. J. Wesley Masland, former member of the Woman's Division. Standing, left to right, are: Miss Iori Ito from Japan, who is studying at Union Theological Seminary; Mrs. Frank G. Brooks, past president of the Woman's Division of Christian Service; Miss Elizabeth M. Lee, Methodist Committee for Overseas Relief in charge of Refugee Program; Mrs. E. L. Hillman, former member of the Woman's Division; and Mrs. Charles E. Wegner, former chairman of the Department of Work in Foreign Fields.

A high light of the luncheon was the presentation to Mrs. Harper Sibley, chairman of the National Women's Planning Committee, of the architect's drawing of the Graduate Students' Residence which will be built in her honor on the campus of International Christian University in Japan.

trends toward TEMPERANCE

by

CARADINE R. HOOTON

Executive Secretary of the Board of Temperance
of The Methodist Church

"HOW can you say that 'fewer people are drinking'? Don't you agree that conditions are worse than they have ever been?"

The answer to this second question may throw light on the first. For, in many respects, alcohol is doing more harm today than ever before. Yet, seeing this, many people have decided to let it alone.

"But the liquor industries are spending fabulous sums of money to make drinkers of everybody!" Yes, they spend over three hundred million dollars of drinkers' money per year to tell men, women, boys, and girls that it is smart to drink. But do the people swallow this propaganda?

All too many do. On the other hand, increasing millions do not! Recent authoritative polls reveal a definite and impressive decline, over the past ten years, in the number of drinkers. Fewer persons are being fooled by the "great fooler." More discriminating folk are finding greater delight in sobriety.

Why are increasing numbers of abstainers "far from alone"? People now know the facts about alcohol. They know that it cannot mix with high aim and helpful accuracy in modern society. They realize that, despite rosy claims of

the advertisers, the use of alcoholic beverages has definitely blighted all too many citizens and caused entirely too much waste.

The Woman's Division, some years ago, opened the eyes of church leaders through an effective study of *Alcohol and Christian Responsibility*. The home missions study book for this year lifts up the problem of alcoholics. Methodist Men are becoming stirred with the challenge that Christians have a *stewardship of sobriety*.

The current Fall Action Project of the Methodist Youth Fellowship, "Drinking and Christian Living," is more than a straw in the wind. It is a strong movement among youth that reveals a mighty trend toward temperance. The growth of Allied Youth indicates that there is a rising tide of teen-age concern which draws youth and their parents away from any uses of intoxi-

cants to more attractive alternatives for alcohol. Young people find that they not only have no need for this stimulant, but that they get larger lifts from leading others into the more excellent way of sober adventure.

Tired of seeing slaughter on the highways as a result of drinking officials and responsible citizens are everywhere stirred by the necessity for safety through sobriety.

Fired by the rapid increase in heavy drinking which has already completely incapacitated over 7,000,000 problem drinkers, dependable leaders are thinking as never before about rehabilitation and prevention.

Steps Toward Sobriety

It seems that little is being done to change conditions, but there are significant steps toward sobriety that are most encouraging. Meth-



Two young leaders of the National Conference of Methodist Youth discuss the Fall Action Project with Dr. Marion Jenkins of Dallas, Texas, at a Youth School of Alcohol Studies and Christian Action held at Southern Methodist University.

ism's Board of Temperance has advanced its constructive emphases on education, commitment, rehabilitation, and legislation that any Christian denominations have intelligently stepped up their promotion of total abstinence and effective controls of the alcohol trade.

"Temperance" has taken on true meaning. There is no longer any doubt that in the modern setting, in Bible times, it means rational self-control. Always one of the best words of the New Testament, it is at the top of acquired Christian virtues representing dedication of mind, body, and spirit to think clearly and live abundantly, free from the things that degrade.

"Temperance is moderation in the use of healthful things, and abstinence from things hurtful." Inasmuch as tipping supports a traffic that is detrimental to human welfare, Christians can ill afford to be soft and tolerant toward social drinking.

Consequently, special attention is being given to an edifying program of alcohol education. In many states new textbooks have been prepared for education toward the protection of children from the dangers of drinking. In some secular training programs temperance is officially defined as "abstinence." Churches are promoting leadership training schools, seminars, institutes, classes, and workshops for multitudes of people interested in better approaches to the problem. Seminars are encouraging pastoral conferences, campus alcohol seminars, and special studies in this field.

Through attractive publications, improved audio-visual aids, modern communications and good press relations, people are getting facts never before. The public press is increasingly friendly to the modern program for temperance.

Church-school literature carries more up-to-date information on this subject than ever before. Better and more persuasive teaching methods have been devised. It has been found that people *do* want

more preaching and teaching in this area than in recent years.

Smart discussional films and clever motion pictures are enabling even the skeptical to see the alcohol problem clearly, and to employ skills for overcoming the social pressures to drink.

A large number of related communions are currently sharing Methodist convictions that Christians should practice the stewardship of sobriety. This goes beyond refusal of the cup to creative concern for a new culture. It is felt that responsibility for rehabilitation is a missionary obligation of the churches. Toward this end countless numbers of pastors, lay leaders, youth counselors, and social workers are prepared to help people who are in trouble because of alcohol. The best work that is being done for down-and-outers today is the lift supplied by Christian congregations to individuals, families, and other social and organized groups who have been discouraged in their struggle against drinking. Multitudes are being changed by *love, acceptance, and self-discipline*, nowhere else so well provided as in church fellowships throughout the world.

Need for Preventive Legislation

But as long as alcoholics are increasing at the rate of 250,000 per year, there is also need for preventive legislation. If there were no restraining laws, the pressure-for-profit groups would run roughshod over the rights of people who do not want to drink. The very nature of this business, at best, necessitates rigid regulation.

Right now we are succeeding in some significant attempts to curb alcohol's aggressiveness. Drunkometer tests and drunk-driving standards are established in twenty-one states. More lives will

be saved as these restrictions are sanely strengthened.

Even after Congressional warnings, alcohol advertising is still abominable. Congress will probably act to outlaw this practice only when homemakers become sufficiently aroused to register their convictions. The same applies to the serving of intoxicants on commercial airlines. In fact, the House actually passed such a bill during the last session, but it was held up by the majority leader, John W. McCormick, of Massachusetts, until too late for debate on the floor of the Senate.

Methodists are determined to press the battle until people enjoy freedom from the bottle! Eighty-one per cent of our regular church-going members already believe that drinking is morally wrong (see Murray Leiffer poll). The last General Conference wholeheartedly adopted measures to help local churches elect or appoint to office only such morally disciplined persons as are dedicated to the abstemious way of life. For the first time, commitment has been made a general observance in all churches, and the first Sunday in December was set as the day!

Already over 75 per cent of the churches have complied with this directive. Isn't it time now for all pastors and all members to preach and practice the disciplines of sobriety? In face of all the facts against drinking aren't we ready to become a force for abstinence? We will make more rapid gains for temperance when impassioned tirades give place to intelligent treatment of the alcohol problem. With faith we can fashion sober facts into flaming swords. We have it in our power, with God's spirit, to change our country from a free-drink to a drink-free America.

Will you help?

The Department of Christian Social Relations works closely with the staff of the Board of Temperance and a representative of that board serves as a resource person for the department. The Woman's Division of Christian Service was one of the contributing agencies to the temperance film "Far From Alone."

Mrs. Lee of Malaya and Mrs. Valencia of the Philippines were popular participants in the recent meeting of the World Federation of Methodist Women held at Lake Junaluska, North Carolina. As promised, THE METHODIST WOMAN is sharing their presentations with our readers.

Evangelism in a Changing World

by MRS. LEE KONG BENG

Conference President of the Woman's Society of Christian Service of Malaya

METHODISM began work in Malaya seventy years ago, and though the work of evangelism has not produced spectacular results, such as mass conversion, it has built up a strong and steady church. The mission has done so much in the educational field that I have been asked why we do not have more churches. The answer is simple. The peoples of Malaya come from strong religious backgrounds—Buddhism, Hinduism, Confucianism, and Islam—and the only way to show the difference between Christianity and these religions is to teach the Christian way of living and thinking. Where can one find a better place to preach the gospel than in an institution? You may be surprised to know that, were it not for mission schools, the women of Malaya would not receive an English education.

Our schools are doing a marvelous job in teaching the gospel to English-speaking youth, but there are thousands more whom we have not reached. They are the youth in the vernacular schools. One reason

we recruit Chinese-speaking missionaries from Hong Kong to work in the New Villages is because the English-speaking youth do not know enough of their own language to preach. The Tamil churches have the same problem.

It is not uncommon to find members of one family belonging to several faiths, depending on which schools the children attend. Today, with the independence of Malaya coming into being, we are faced with a greater challenge. We have to spread Christianity at a much faster rate since we are actually running a race with the forces of evil. Christians the world over must cast aside their smug complacency. The Christian chain around the world must be strengthened. The strong church must help the weak church; the strong Society, the weak Society; and we must teach our children to help other children; in other words, be mindful of the needs of others all the time. The eyes of the world are on the Christians here. The less fortunate people need your help, spiritually, morally, and finan-



Mrs. Lee Kong Beng, Conference President of the Woman's Society of Christian Service of Malaya.

cially. Someone remarked lately that the food thrown into the garbage cans would feed half the world. The world needs food and missionaries more than ever today. Truly, "the harvest is plenteous but the labourers are few." (Matthew 9:37)

There are two conferences under one bishop in Malaya—the Malaya Chinese Conference and the Malaya Annual Conference which is English-speaking. The former has built thirteen churches in the last quadrennium, while the latter has established Christian centers in forty-six New Villages. There are many more such villages that need Christian workers. Half a million people have been resettled in these villages. The Methodists in Malaya speak nine languages, and there are nine types of churches to meet their needs.

There are twenty-six Woman Societies under the jurisdiction of the Malaya Annual Conference and the Chinese Conference has more than that. Though the membership of the conference is small

Some Societies have from twenty-five to thirty members, others ten to fifteen; yet we contribute toward ten projects besides our local church fund. Our main project is the Home Mission, which provides remote towns and villages with churches or Christian centers. We also support, among other things, the work among the Dyaks of Sarawak, the theological college in Singapore, and the New Village work.

Each Society sponsors three services a year and a mission study in the local church. Its members come together once a week, alternately for prayer, Bible study, general and executive meetings. Considering the infancy of the Society we do a creditable job. I am the second Asian president of our conference. To give you a picture of the advancement and fruits of the labor of our mission, I should like to use myself and my family as examples.

Although I was born in a Christian home, I did not have an opportunity to attend a Methodist school. On graduation from high school I married a Buddhist. We lived in the state of Pahang, a state with the highest mountains and thickest jungle in Malaya. It was the happy hunting ground of big-game hunters until the terrorists made it their refuge.

The foliage in a Malayan jungle is so thick that sunshine seldom penetrates it, leaving the ground damp and wet throughout the year. Water drips incessantly from the trees long after a rainfall. The ground is so thickly covered with undergrowth that wild animals and their prey, snakes, and leeches thrive by the millions. It was here that the Reverend Burr Hastings Baughmann brought the gospel to us and to the aborigines called Sakais. He came as a teacher and preacher to the Methodist Girls' School in Raub. In addition to running the school and keeping in close touch with the limited number of Methodists there, Mr.

Baughmann found time for evangelism among the Sakais in the jungle not far from Raub. Groups of Sakais often visited his house, shared his food, or stayed overnight if they came from long distances. He learned their language as fast as they learned Christ. State authorities intervened and prohibited him from working among the Sakais. He is now in Kapit, Sarawak, doing the work under no less difficult conditions.

The Pahang roads are narrow and winding, with steep gradients and hairpin turns at intervals of every thirty or forty yards. Few cars travel more than twenty miles an hour on these roads. Along this stretch of twenty odd miles the Malayan terrorists have laid numerous ambushes, and they do not hesitate to shoot a white man on sight. It was along such roads that Mr. Baughmann and the Reverend Gunnar Teilman traveled to bring the gospel to the people. Today, other missionaries are doing the same thing, facing the same dangers.

Though the Muslim Malays are not allowed to embrace another religion, their children receive their English education in missionary schools. Many of them practice the Christian way of life so well that the newly elected Alliance Government of the Federation of Malaya has declared freedom of worship as one of its outstanding policies. It is heartening to know that our YWCA's have Malay members. In Kuala Lumpur, the federal capital, the president is a Malay woman.

I had been away from the church for more than fifteen years when Mr. Baughmann came into my life and changed it completely. I still remember his smile when I told him that I was not fit to be the church treasurer, Sunday-school teacher, and MYF organizer. I had never balanced a single account in my life. Neither had I taught Sunday school nor had any experience in youth work. He paid no

heed to these excuses, but he promised to help.

He was wise enough to know that responsibility brings out the best in man. Being entrusted with the work of the church I had to do my best, and that beginning changed my world. I not only returned to the church but brought my family along. They were baptized in 1950, and today my husband is a member of the official board of the local church and the steward in charge of preparing the Holy Communion. My daughter, age twenty-one, is a fourth-year medical student in the University of Malaya in Singapore. She has planned to be a doctor of the poor, for she is a devout Christian. She is engaged to a Methodist doctor in Singapore. My son, age nineteen, will be admitted into the same university in October.

I became a member of the Woman's Society of Christian Service in June, 1951, and six months later I was made recording secretary of the local Society, an office I held for two years. In 1954 I was elected local president, district president, and conference secretary of Spiritual Life. Last January I was elected conference president of Malaya. I learned to pray, speak, and preside at meetings only after I became a member of the Woman's Society. I had never been trained for any of these appointments, and I deserve no credit. I believe that all these things have been done through the spirit of God. When I get cold feet, or when my courage fails me, I remember the comforting words of Christ: "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20, K.J.V.) His assurance and presence encourage me so much that I am not afraid of anything now. By the time I reach home I will have traveled round the world alone. Ten years ago, I did not even dare to venture to Singapore alone, a matter of a few hundred miles. Christ can work wonders for us if only we will let him.

Organizing a Woman's Society in the Philippines

by MANUELA L. VALENCIA

A WOMAN'S Society of Christian Service in the Philippines begins as a prayer circle. We do not try to win women to our Society first, but to win them to Christ and to the church first. Many women have been won to Christ through prayer circles, then they join the Woman's Society. When the membership of a prayer circle increases beyond ten, the women are ready to organize.

I. Creating an interest. Before the organizational meeting, we create an interest by the following methods:

1. A sermon by the pastor or a talk by any conference or national officer, particularly the secretary of Promotion.

2. Calls upon the women of the church.

3. Distribution of informative materials.

4. Selection of a small group to discuss possible plans and to serve as a nominating committee.

5. Attractive announcements of the organizational meeting to make sure of a good attendance.

6. Detailed planning of the organizational meeting.

II. The Organizational Meeting:

1. The pastor, a deaconess, or conference officer calls the meeting to order.

2. A temporary secretary is elected.

3. The purpose of the Society is explained.

4. Enrollment of members.

5. Election of officers.

6. With the president in the chair, the organization is completed

by setting a time and place for the regular meeting of the Society. After this meeting, the executive committee (newly elected officers) meets to make plans for the cultivation of the work.

III. Activities:

One promotional method which proves an incentive is the presentation of a banana plant. The root represents Christ, the foundation of the Society; the trunk represents the conference Society; the dead brown leaves represent the dying Societies; the yellow leaves, the half-active Societies; the green leaves, the active Societies. After seeing this, dying Societies become active. They do not want to be called dead Societies.

The women do not refer to their Society by the initials only—W.S.C.S.; they call it by the full name—Woman's Society of Christian Service. It has a significant meaning.

The emphasis of the whole work is to deepen the spiritual life through the family altar. We believe that the life of the church is not the one hour of worship service, but it is in the Christian life of each member of the family. When the women report in the conferences on family altars established, the emphasis is not on the "how many" but on the "how deep" is the spiritual life.

Bible study is a big part of the program of the Society. Rich Christian experiences have come out from the Word of God through the Bible studies.

Visitation evangelism has been very effective. The women go out to the homes to read the Scriptures and for prayer. Many frustrated families have been helped. The members go out with a noble purpose. I say this because once a

woman member came to me and said, "I am in a hurry because I am going to visit Maria to collect her rice." I told her, "My dear, you should visit her in the name of Christ—not in the name of rice."

One way by which the women strengthen their devotional living is by spiritual retreats. They are held during the early part of the year before institutes and conferences.

To carry on the work, we need responsible leaders. Women leaders are trained in the Regional Leadership Training Institutes.

A literature committee has been appointed to work on simple materials for use in the Societies. It is necessary to do some translations, for we have several dialects. We have a small magazine called *The Filipino Woman*. The conferences contribute toward its expenses.

IV. How We Raise Funds:

1. Tithing.

2. Mite boxes.

3. Poultry and pig raising.

4. Sunday eggs.

5. Handful of rice system.

6. Woman's Society tree (an account of this method appeared in the May issue of *THE METHODIST WOMAN*, page 39.)

We try to encourage the women not to do so much sitting in the Societies, but rather to be up and active. If they just sit around, their Society might be converted to a Woman's Society of Christian Sitters.

So, we try to help the women first, not the Society first. The emphasis is on the members—not the organization. Then every phase of the Society is directed toward the promotion of the total program of the local church.

The Methodist Church in the Philippines sent the first missionary to Okinawa. The Woman's Society contributes regularly toward her support. She is doing a great work in Kingdom-building in Okinawa.



Local Church Activities: *What Does It Mean, To You?*

by
**MAUDE WHITE
HARDIE**

HERE are perhaps as many varying interpretations of this much-used term as there are individuals using it. From 1940 until the General Conference of 1956, "Local Church Activities" was attached to Christian Social Relations. Now it is under the section of Education and Cultivation, with a chairman and a committee of its own on the local level. Reporting is done by the local secretary of Promotion. Suggestions are given in the *Handbook on Promotion*, and *A Guide*. The local society's Committee on Finance is charged with responsibility for money raising. Beyond this, not much as yet has been written on the subject.

But many questions have been asked: questions that indicate the concern of countless local women at this important line of action shall neither be slowed down nor its course diverted. Looking at some of these questions from a new angle may be of help in determining what may best constitute Local Church Activities. It is not necessary that we all agree—but let us approach it with a thoughtful, open mind.

We start with thinking about stewardship. Most of us sincerely want to be good stewards of all with which God has endowed us: our prayer life, our time, our service, our material means. Since not two of us are in exactly the same situation, a few general guiding principles may be necessary, especially as regards our service and our financial giving. These are the areas generally involved in thinking of Local Church Activities.

For those women with a regular income—salary, return from investments, or a family budget—making a pledge and contributing to other causes in the Woman's Society and in the total program of the church is fairly plain. It means discipline and dedication to set aside systematically a specific amount for these purposes, a tithe (tenth) or more or less, according to one's own decision. But the money is there to distribute.

There are other women, however, who do not have regular incomes, but who are no less stewards. The service they give often exceeds the money gifts of the wage-earning group; it simply needs to be expressed, as it were, in the currency of the day, since money is the medium of exchange in our present culture. Both groups probably will make a contribution of service, which is translated into money through the medium of church suppers, sales, socials, and other church activities—thus supplying a commodity for which others are glad to pay.

Someone may ask the old question, "Are you saying, that if a woman bakes a pie for the Woman's Society, that pays her pledge?" We would answer with another question: "If a woman rides a bus, or buys a hat, does she pay for it with a pie?" We are not minimizing the value of the work of one's hands—these are God-given talents. We are simply pointing out the way life is, for the most part, in today's pattern.

Again, somebody may ask: "Are Local Church Activities chiefly for money raising? We thought the emphasis was on fellowship." Assuredly, fellowship is a major element. It is a large factor in the success of any worthy money-raising effort—of which we shall say more in a moment. And frequently

fellowship is the main factor. We need fellowship in our churches and our neighborhoods, and the Woman's Society can often plan needed functions for the church or community without thought of making money. Such occasions will present themselves locally and clearly.

By what standard shall we evaluate activities designed for the raising of money? Some methods are out of harmony with the spirit and principles of The Methodist Church: these are automatically out. Some others are harmless in themselves, yet do not contribute measurably to the church's program except as money-getting devices. The life and mission of the Christian Church and its organizations are too important to be maintained by trivial means. Let us weigh any methods proposed, from this angle, before making a decision. If it is going to add to the reality of Christian fellowship; meet a recreational or social need for those who participate; or increase interest in and knowledge of the purpose for which funds are being sought; if those who have taken part in any activity feel that life has been enriched by it, even in a small way, then such activities are likely to be worthy ones. *Worthy* does not necessarily imply *serious*. Food, fun, and fellowship are vital to us all, and Local Church Activities offer unlimited scope for creative effort.

Handmade is a designation which lifts the simplest product above the commonplace. Centuries ago, the psalmist prayed, "Let the favor of the Lord our God be upon us: and establish thou the work of our hands . . ." May those services which we designate as Local Church Activities take on new dignity and stature, through our interpretation.

A Missionary Awakening

Missionaries from Africa made a Methodist couple in Arkansas keenly aware of the importance of the work of the Woman's Society of Christian Service.

by

MILDRED B. HAMPTON

I AM a member of the Woman's Society of Christian Service in DeWitt, Arkansas, and have always, in a general way, realized that my obligations toward the Society are a part of our church program. But after an experience last summer—literally and figuratively a mountaintop experience—that realization has crystallized into something far less general and more specific, not only to me but also to my husband.

I said "literally a mountaintop experience" because we met the Kenneth Slade family of Johannesburg, South Africa, in the campground on Petit Jean Mountain, near Morrilton, Arkansas. As we became "friends for a day"—a never-to-be-forgotten day for us—we gained a new realization of the problems, the joys, and the challenges confronting missionaries. We read; we hear from the pulpit; we pray for missionaries in the field; we write checks; we attend meetings; but we do all these things too often without an awareness that truly tugs at our heartstrings.

Mr. and Mrs. Kenneth Slade and their three lovely children, Janice, Elaine, and Kenneth, Jr., were traveling through Arkansas on their way to visit the family of one of their missionary friends of South Africa. Mr. and Mrs. Slade, citizens of South Africa, had been students at Scarritt College, Nashville, Tennessee, for the past year. This was their first visit to Amer-

ica and they returned to Johannesburg in August.

For the past ten years, Mr. Slade has been manager of the Central Mission Press in Johannesburg, the center of the world's largest gold mines. Mr. Slade said, "There is hunger for books in Africa. Africans who are just becoming literate, and earning no more than twenty-five to forty cents a day, are readily spending two days' wages for a hymnal or three days' wages for a Bible. They willingly deny themselves comforts and even necessities for the joy and pride of owning and reading a book in their own language."

"In 1955," Mr. Slade continued, "our press sold and supplied 100,000 books and pamphlets. The *African Christian Advocate*, which we publish, reached an all-time high of 50,000 copies for the year. These figures seem small by American standards, but in Africa with an illiteracy rate of about 90 per cent, they mean progress.

"It did not take St. Paul long to realize the need of something besides the spoken word in the early church. He began writing epistles and asked that they be read in all the churches. Today evangelism finds no more effective key than the printed page."

The Slades' impressions of the United States, and of churches in particular, were of especial interest to us as layworkers. Though we know that magnificent structures

are to be desired, and though crowded schedules, recreational and otherwise, seem inevitable, yet we felt as we talked with this couple who seemed to be able to recognize readily, set apart, and place proper emphasis upon spiritual values, that many, many times we fail in our acceptance and evaluation of that which is important.

Mr. Slade was enthusiastic in his praise of the work of the Woman's Society of Christian Service, citing especially incidents when, except for the help of the Woman's Division (once to the amount of \$9,000.00 for needed press machinery), his work would have come temporarily to a detrimental standstill. His stories of how the Woman's Division has helped so immeasurably in time of emergency and need, prompts me to write what I shall name "The Small Paragraph!"

As one *small* member, I realize more keenly than ever that it is *small* indeed as we sit together in our *small* Societies and protest *small* increase to our mission pledge! I sincerely believe that we forget the *bigness* of our Woman's Society of Christian Service. We should think in terms of how *big* a lot of *small* things become if they are allowed to flow together in great harmonious effort. Whether the *small* things be mission pledge, prayer, or other evidences of spiritual growth, when they all get together they are not *small* anymore.

Who Will Come Over to ST. CROIX?

by

ERNA ELLIOT

WHO will come over to St. Croix and help us?" This is our Macedonian call. St. Croix is not a big island, only twenty-one miles long and six miles wide at its widest point. But our problems are big.

About 12,000 people live on St. Croix. Approximately half of the population is made up of Puerto Ricans who recently migrated from Vieques and the eastern end of the island of Puerto Rico to work in the cane fields and the mill of the United States government-owned Virgin Island Corporation. This work is seasonal, from February to June. During the season the workers receive from \$16.00 to \$25.00 a week, but for seven months of the year they must fend for themselves. The seven months of poverty and idleness in their homes is a combination which does not, far too often, make a happy home situation for children.

This work was started several years ago when Rev. J. K. Vincent was pastor at Vieques. He was concerned that his people who migrated to St. Croix could not attend a church service in their own language. So a Methodist church and a Robinson Extension School were established to meet the educational and spiritual needs of the Puerto Ricans.

Our children come from the homes of the cane workers. Some are from homes broken by divorce; others are unwanted. Carmen lives with her grandparents. Until she earned at school that we loved her, and that we were interested in her as a little person she was a serious disciplinary problem. We have a little boy who spent weeks in a



Children like these need all the love and care our school can give them. Just at press time, we learned that Miss Dorothy Kieley and Miss Nancy Ayala answered this Macedonian call.

hospital because he attempted suicide by drinking kerosene to escape mistreatment by a stepmother and an indifferent and neglectful father.

Mercedes is one of the children who could not attend school at all if it were not for the transportation we can provide, for she is a victim of polio. Our children live in about ten little villages, so the Ford Country Sedan given to us by the Woman's Division is a school bus part of the time and a blessing all of the time. We deeply appreciate it. The parents help defray the cost of transportation and also pay tuition of one dollar a month for each child.

Many of our children attend the Spanish Methodist church school. Our car transports them, and our teachers help with Sunday-school classes. We pray that our work and our prayers will be a contribution to a growing church, and that we may do our part to raise up faithful followers of our Lord.

We teach English to children who hear only Spanish in their homes plus the conventional three R's, of course. But our emphasis on Christian living in our religious education classes and through our worship services is, we feel, a most vital part of our work. Our children learn to work and play together, to share books and toys. It is not easy work, here on St. Croix, but it is challenging and rewarding. A smile on a little face that is far too serious and too old for its few years, a gesture of love and trust from a little child can fill the heart. At this Epiphany season Wise Men from the East brought gifts to a little child, the Savior of the world, as he lay in the manger at Bethlehem. Later, amid the beauty of the hills of Galilee, He said, "Whoever receives one such child in my name receives me . . ."

So again we voice our Macedonian call, "Come over to St. Croix and help us."

Short Term MISSIONARIES



Methodist Television, Radio and Film Commission Photo

Each of these young women will be spending the next three years somewhere in Latin America. They are the 1956 group of L.A.-3's, young women who will give three years to overseas missionary service under the Woman's Division. They were among thirty-nine young men and women who spent six weeks last summer at Scarritt College for Christian Workers, Nashville, Tennessee, in preparation for three years on the mission field. With them is Mrs. Samuel Araya (third from right, seated on chair), president of the Woman's Society of Chile, who was a language instructor at the training session. The 3's, their home towns, and the country to which they will be going or have gone are: (left to right, seated on floor) Selma Reynolds, McAllen, Texas, to Mexico; Donna McMurray, New Castle, Pennsylvania, to Brazil; Verna Bradley, Elizabethton, Tennessee, to Brazil; Betty Campbell, Lamesa, Texas, to Cuba; (left to right, seated on chairs) Bobbie Mathews, Beaumont, Texas, to Mexico; Audrey Sowers, Baltimore, Maryland, to Mexico; Wilma Joan Roberts, New York Mills, Minnesota, to Brazil; Barbara Anne Smith, Elizabeth City, North Carolina, to Cuba; Patricia Riddell, El Cerrito, California, to Argentina; and Claribell Gallivan, Columbia, Missouri, to Bolivia.

Bound for countries of East and Southeast Asia, these women talk with a missionary and a national Christian leader from those areas. This 1956 group of 3's will be special-term missionaries serving under the Woman's Division for the next three years. They took a special orientation course for six weeks last summer at Scarritt College for Christian Workers, Nashville, Tennessee. Mrs. Anna B. Chaffin (third from left, seated in chair), Methodist missionary to Korea for more than forty years, and Mrs. Lee Kong Beng, president of the Malaya Conference Woman's Society, were language instructors at the training session. The 3's, their home towns, and the areas to which they will be going or have gone, are: (left to right, seated on floor) Sally Rodes, Brentwood, Tennessee, to Japan; Peggy L. Brooks, Garden City, Kansas, to Korea; Susan H. Harris, Cookeville, Tennessee, to Korea; (seated in chairs, left to right) Carolyn Sue Bowen, Colorado Springs, Colorado, to Japan; Ruth E. Nelson, Cerro Gordo, Illinois, to Japan; Jo Anne Barker, Knoxville, Tennessee, to the Philippines; Miss Lillian Montgomery, Washington, D. C., to Korea, Woman's Division treasurer in Korea.



Methodist Television, Radio and Film Commission Photo

Introducing . . .

Jane Carroll Stentz

by MRS. WILLIAM T. ANDERSON

IT is my pleasant duty as chairman of the standing Committee on Missionary Personnel to introduce a new staff member. On September 1 of last year the Office of Missionary Personnel welcomed Miss Jane Carroll Stentz of Concord, North Carolina, as an associate secretary of Missionary Personnel.

Miss Stentz, commissioned a deaconess at Cincinnati in January, 1955, was formerly a short-term missionary to India where she served as a teacher of Christian Education in the College of Christian Education of the Leonard Theological Seminary at Jabalpur.

Since her return to the United States in November, 1952, Miss Stentz has received her M.A. degree from Scarritt College and served as the Director of Christian

Education of the Memorial Methodist Church of Thomasville, North Carolina, where she proved an active force in confronting youth with the challenge of missionary and deaconess service within the program of the church.

She came to her position with the Board of Missions from Nashville, Tennessee, where she was engaged as an assistant editor in charge of Audio-Visual Services for the Editorial Division of the Board of Education of The Methodist Church.

Miss Stentz is known to many as the daughter of Mrs. J. Dale Stentz, who in addition to having written one of our Week of Prayer services, has held offices in the Western North Carolina Conference Woman's Society of Christian Service. Consistent with the in-



Methodist Prints

Miss Jane Carroll Stentz

terest and position now engaging her daughter's time, Mrs. Stentz is presently serving as a district secretary of Missionary Personnel of the Salisbury District of Western North Carolina Conference.

Miss Stentz is uniquely fitted to be associate secretary of Missionary Personnel, since she has known service as an overseas missionary and a deaconess in the home field. We rejoice to welcome her to the staff of the Woman's Division of Christian Service.

Methodist women at the St. Louis convocation on the Church in Town and Country (October 16-18) included, left to right: Miss Ruby Hudgins, deaconess in rural work, Winley, Tennessee; Mrs. C. R. Gemberling, president of the St. Louis Conference Woman's Society; Miss Vera Falls, deaconess and field work supervisor of National College rural work; Miss Kathryn Kuhler, deaconess in rural work, Cassville, Missouri; Miss Leone Lemons, deaconess in rural work, Marshfield, Missouri. Miss Cornelia Russell, executive secretary of Town and Country Work, also attended the convocation, but was not present when this picture was taken.



Eugene Taylor Photo

FELLOWSHIP WITHOUT BARRIERS

by

MRS. TED F. BAUN, *Vice-President, California-Nevada Conference*

HYMN: "There's a Wideness in God's Mercy" (No. 76, *The Methodist Hymnal*).

LEADER: (Reads the third verse: "For the love of God is broader . . .") Today we are to think of the fifth goal:

To create a fellowship without barriers in local church and community

By

Practicing the principles in the Charter of Racial Policies of the Woman's Division of Christian Service.

Welcoming into worship and service all who seek to follow Christ.

Urging persons of all cultures and races into the fellowship and activities of the church.

Fellowship without barriers is our topic. Let us search and see what we mean by barriers. (Using informal conversation or discussion, have the women contribute meanings or synonyms for barrier, and list on a blackboard or drawing pad.) In the physical sense are fence, wall, stockade, barricade, railing, hindrance, bar, ocean, mountain.

Now extend the meaning of barrier to a social sense: race, creed, color, caste, rank, boundary, segregation, isolation, quarantine, withdrawal, prison.

Each has a little different meaning and purpose. Fundamentally each kind of barrier made by man has been erected either to protect him from some threatened danger or as a restraint. Some of them represent physical barriers which have proved useful, many over a long period of time. Others have

been torn down because the need has ended. Some barriers have gates through which to pass.

Natural barriers are being lowered by modern science; mountains are scaled or flown over, oceans are crossed in hours. Distance in miles has been shortened so that physical barriers are negligible.

But what about the social barriers? Is any progress being made in overcoming them? (Here display the Charter of Racial Policies and discuss the objectives. The charter appeared in the April, 1952, issue of *THE METHODIST WOMAN*. It is also available from Literature Headquarters in two sizes: 11 x 6 inches, 3 cents; 25 for 40 cents. See also the article "Progress in Interracial Practices," page 14, November, 1954, issue of *THE METHODIST WOMAN*, and the article "We Are His Children in One Family," pages 6 and 7 of the November, 1955, issue.)

LEADER: The Charter of Racial Policies sets forth the ideal for the Woman's Division in a fellowship without barriers. Now what about local situations and our own reactions? (Use the article on page 32 of this issue as a basis for a discussion which will really reflect the thinking of the group. See also the leaflet "Getting to Know You." Available from Literature Headquarters for 15 cents. Two articles in the January issue of *WORLD OUTLOOK* may fit into the discussion, too: "Understanding Refugees" and "The Church and the Newcomer.")

REPORT on the Workshops on World Understanding: (See pages 16-18 of the December issue of *THE METHODIST WOMAN*.)

LEADER: To create a fellowship without barriers involves each one of us, in our communities and in our world. The world looks down on our Main Street and sees the barriers there. Our task is to reduce the local barriers; no less important is the larger task of lowering the barriers that exist in the world.

As Dr. Ina Corinne Brown wrote in an article which appeared in the December, 1955, issue of *THE METHODIST WOMAN*:

Actually, the problem of living together is not so hopeless as it sounds. The various peoples of the world are different, but our likenesses are greater than our differences. We now know that racial differences are of no real significance except as thinking makes them so. Linguistic barriers are a problem but not an insurmountable one. Cultural differences need not trouble us too greatly if they are understood and respected.

HYMN: "Lord, Speak to Me, That I May Speak" (No. 460, *The Methodist Hymnal*).

PRAYER: Our Father, teach us to overcome all barriers and, through Thy love, create a fellowship in which the spirit of Christ will prevail for all of life. Amen.

GENERAL QUIZ.

1. An honor roll. For what?
2. How are people getting temperance facts?
3. A new staff member.
4. State details of drama contest.
5. Who should be date-conscious? Why?
6. State two questions on a report blank.
7. Outline the work of a foreign missionary.
8. Give the gist of "a small paragraph."
9. Locate and identify Gum Moon, Thoburn Terrace, Robincroft, Bancroft-Taylor.
10. Review the high points of *THE METHODIST WOMAN*.
11. "Christ can work wonders for us if only we will let him." Who said that?

department of *CHRISTIAN SOCIAL RELATIONS*

*To Local Secretaries
of Christian Social Relations*

Dear Friends:

On the cover of a document mailed out recently by The Church of the Brethren are these timely words: "O how is the time so urgent which God gives us only once." (Alexander Mack) Surely the challenges confronting Christians in January, 1957, are so "urgent" that even the most apathetic leaders will join the host of the concerned and make their voices heard.

When you read these pages the Eighty-fifth Congress will be in the process of planning its new organization. The election battles will be a matter of record. No matter which party occupies the saddle there will be great issues confronting them. The following pages of this issue of THE METHODIST WOMAN attempt to point out a few of the most urgent, but by no means all of them. As a Christian and a voter on November 6, 1956, you are now obligated to do two very important things:

1. Acquaint yourself with the issues before the Congress; plan ways of informing others in your Woman's Society, Guild, and local church.

2. Make your viewpoints known to your senators, representatives, and the President or his policy-making agencies. Write letters, send wires, make telephone calls. *Your united group action is more effective in Washington when you make these convictions known in your own way—in your own words—as an individual voter.*

Note: It is not too late for your first (or second or third!) Citizenship Brunch. Secure the following materials from Literature Head-

quarters for use in planning Citizenship Brunches:

A Guide for Citizenship Brunches. Price 10 cents, 3 for 25 cents.

Your Vote Counts If. Free for postage.

Citizenship Brunch Place Mats. Price 10 for 25 cents.

Citizenship Brunch Poster. Price 10 cents.

Register Christian Opinion (new 1957 edition). 10 cents; 12 for 50 cents.

A Political Action Handbook. Price 10 cents.

The Modern Samaritan. Price 35 cents. Secure from The Board of Social and Economic Relations, 740 Rush Street, Chicago, Illinois.

U.N. Drama Contest

In September, 1955, a U.N. Drama Contest was authorized by the Woman's Division. The writer of the best play on the U.N. as determined by a panel of eminently qualified judges will be brought by the Department of Christian Social Relations to New York for a visit to the U.N., and the play itself will be produced by a Little Theater Group. The termination date for this contest has been advanced to June 1, 1957, and the opportunity for participation has been extended to adults, both men and women, in addition to students. Is there a budding playwright in your group with interest in the U.N.? Does the college in your town have a drama department and students with concern for the U.N.? Why not use this method of generating more concern for the U.N.?

Your October, 1956, issue of THE METHODIST WOMAN contained a *check list on Human Rights*. Has your committee on Christian Social Relations made use of any part of this check list? Your *Activities for 1956-57* gives some suggestions to which this check list may well relate in your follow-up of the observance of Human Rights Day, December 10. *The February (Brotherhood month) pages of THE METHODIST WOMAN will contain*

suggestions for action in this area of responsibility.

A *Workshop on World Understanding* is being held in many local churches. Have plans for such a program been made by your Woman's Society or Guild? Remember how important it is to have *joint planning* with other Methodist church leaders of other racial groups in your community *from the very beginning* as you look toward a workshop on world understanding. (Secure the leaflet, *A Workshop on World Understanding*, price 5 cents from Literature Headquarters.)

Watch for the special recommendations and suggestions for action on the pages of THE METHODIST WOMAN, March, 1957. You may want to schedule a meeting of your committee in early March to study these pages. A *Handbook* for each member of your committee is a very important resource as you plan for the year ahead. *The new filmstrip "This Is Christian Social Relations" is now available.* (Order from Visual Education Office, Room 536, 150 Fifth Avenue, New York 11, New York. Price \$4.00. No rentals.) This filmstrip not only interprets the quadrennial program in beautiful color pictures but it also gives guidance to the secretary and her Committee on Christian Social Relations as they plan their activities.

As this new year descends upon us with its great problems and opportunities, God grant that we may be inspired to new devotion to duty that gives dignity and worth to human life. In these days of tension and tumult, may we have a great hope, a great faith in God's eternal purpose for our world.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL WATKINS

What Do You Expect From the 85th Congress?

IF you could choose five or ten pieces of legislation to be passed by the new Congress, what would they be? Probably most of the citizens of the United States would never devote much thought to such a question. The only issues that would concern many of them are those which affect them directly. Fortunately, there is a relatively small proportion of our population that thinks through before election time the points at which they feel new or revised legislation is necessary and takes this into consideration as they vote. A somewhat smaller proportion will continue this interest after their representatives begin their work in Washington. If this small group could be increased to include all who have serious concern for the welfare of their neighbors, for peace, and for the reputation of our country abroad, progress toward these goals would be much more rapid.

How little our population in general has thought through the comparative importance of various national issues is indicated by the September, 1956, Gallup poll which listed the most important problem facing the country in the following order: (Some listed more than one issue so the percentages total slightly more than 100.) Threat of war, Suez—46 per cent, Civil rights—18 per cent, High cost of living—10 per cent, Farm problem—5 per cent, Unemployment—4 per cent, Communism in U.S.—3 per cent, High taxes—3 per cent, Juvenile delinquency—2 per cent, Educational problems—2 per cent, National defense—2 per cent, Others—14 per cent. It is easy to see reflected in this list the tendency to see the dramatic crisis which is being currently emphasized in the

headlines as the most important problem, and to overlook the importance of other issues of deeper permanent significance.

How would you rate these questions in order of importance, and what things would you list which require congressional action? Following is a list of legislative needs to which the Woman's Division has called attention in the past, and which are still necessary. The order does not indicate any judgment as to their relative importance.

There will undoubtedly be other issues of grave importance to which the Woman's Division will give attention at the Annual Meeting, such as the hydrogen bomb and the draft. Watch the March issue of *THE METHODIST WOMAN* for any action that may be taken.

Housing

Five million people in the United States live in substandard homes. Although 168 cities have the major portion of this substandard housing, there is almost no community or farm area in the United States that does not currently have some seriously substandard housing and some degree of overcrowding and housing shortage.

The legislation passed by the Eighty-fourth Congress provided for about 50,000 public housing units a year for the next two years. According to organizations in the housing field, such as the National Housing Conference, the need is for two million units a year for the next five years, 200,000 of which would be public housing and 500,000 in housing for lower middle income groups. Many housing experts are coming to feel more and more strongly that co-operative housing is an answer to some of the needs, and that legislation in this

field is a must for the Eighty-fifth Congress. For a study of this issue, you may want to secure the housing yearbook from the National Housing Conference, 325 Connecticut Ave., N.W., Washington, D. C., and *Housing and People—a Study Guide on Housing*, 30 cents, from the Department of Social Welfare, National Council of Churches, 297 4th Avenue, New York, New York.

Both parties had planks in their platforms promising advances in housing. Both parties should feel obligated to work on this issue. It is important for each individual to study the need and decide what he thinks should be recommended in terms of quantity, degree of federal involvement in financing, and the group for which it should be provided.

Aid to Education

The needs of our schools are growing more serious all the time. The Eighty-fourth Congress failed to provide for any assistance. In the fall of 1956, one million children in the United States were attending split or half sessions. It was estimated that there was a shortage of 120,000 teachers and that the need for more buildings and facilities is very great. For several years there have been attempts to minimize these conditions or to assume that they were temporary and that time would take care of them. It is now inescapably clear that this is not the case. The school population is increasing, and most communities have reached the limit of their borrowing capacity without solving even the present problems.

If 1956's crop of babies is allowed to reach school age before the program of facilities is stepped up beyond anything for which there is provision now, our children will face school conditions that will do a great deal to defeat the ideals of education that we have succeeded in developing over years of devotion to the ideal of free and

adequate education for all children. In January, 1956, the Woman's Division outlined these principles in regard to federal aid to education.

In the light of the increasing demands of the nation for additional school facilities and teachers as confirmed by the White House Conference on Education (November, 1955) it is recommended that the Woman's Division renew its support of the basic principle of federal aid to education. Such aid should include needed funds for both facilities and teachers' salaries made available to states with the following principles kept implicit in any such provisions:

1. Federal aid should be allocated only for public tax-supported schools.
 2. Federal school funds should be administered by the states and not by the federal government.
 3. Federal school funds should be allocated to states on the basis of need, with the provision that no federal funds shall be allocated for use in communities where steps toward the implementation of the Supreme Court ruling are not in process. Such a provision seems to be in keeping with the Constitution of the United States as interpreted by the Supreme Court decision May 17, 1954, and further elaborated in the statement of May 31, 1955.
- Methodist women are urged to study this issue and make their views known to their congressmen and senators.

Immigration

Since January, 1953, when the President's Commission on Immigration and Naturalization presented its report, there has been great hope on the part of those who find the racial and national implications of our present immigration distasteful, that full revision of the McCarran-Walter Immigration Act would not be long delayed. In their 1952 platforms, both major political parties promised revision. President Eisenhower stated in campaign speeches that such legislation was an immediate necessity. The Commission's report, based on hearings held across the country involving thousands of individuals and organizations, had recommended a comprehensive revision. Leaders in both the Eighty-third and the Eighty-fourth Congress introduced bills which would have accomplished this purpose,

but action was not taken on them. In the opinion of many, this was because there was not sufficient concern on the part of their constituents to make the members of Congress give immigration their attention.

Both political parties incorporated into their 1956 platform promises that they would "support an immigration policy . . . in keeping with the traditions of America in providing a haven for oppressed peoples . . . freedom from implications of discrimination between racial, nationality and religious groups" (Republican) and "favor prompt revision of the immigration and nationality laws to eliminate unfair provisions under which admission to this country depends upon quotas based on the accident of national origin." (Democratic)

During the disappointing period when revision of the basic immigration legislation was delayed, Congress did provide emergency legislation which made a small but important contribution to the solution of the problem of homeless refugees. This legislation expired on December 31, 1956. Efforts to continue it, or to make special arrangements for such groups as orphans, failed. Now the only thing that can be done to give any real assistance is a thorough revision of the law. The Woman's Division and the Board of Missions laid down the following principles for revision:

The gravity of problems raised by population pressures and the tragic plight of great numbers of refugees, make it necessary that action be taken, particularly in the United States. This action should consist of the following: That we work with all urgency for the revision of the McCarran-Walter Act (Public Law No. 414) as speedily as possible. Such a revision should provide for the admission of from 250,000 to 300,000 immigrants a year without any discrimination based on race, national origin, or sex, in either the immigration or naturalization regulations. Primary consideration should be given to the principles of the reuniting of families, offering relief from the plight of dis-

placed persons and refugees, and the relief of the greatest problems of population pressures. It should also eliminate unnecessary delays and uncertainties in the admission of students and visitors coming for legitimate purposes . . . (April, 1955)

For further information see "I Lift My Lamp," 20 cents, and "The Fence," 5 cents, available from Literature Headquarters.

Civil Rights

Congress has not enacted a single piece of civil rights legislation in seventy-five years. In 1956, a President's Committee on Civil Rights was appointed. Its report inaugurated a new period in civil rights by pointing out what the existing practices were and some of the things that could be done to remedy them. They found great progress, but they also found areas where the record fell far short of the goal. The proposals made by this Committee are still the major part of legislation being proposed by those who are concerned in the matter. Minimum essentials of such legislation are certainly an antilynch bill, an antiviolence bill, legislation protecting the right to vote and the right of access without discrimination to public facilities and services, plus adequate provisions for the protection of these and other constitutional rights. This legislation would need to have teeth in it and to contain provisions for sanctions and enforcement powers.

In working toward such legislation, we must recognize that there will be strong feeling in many places that such machinery is an invasion of the powers of the states. It is helpful to realize that federal enforcement provisions do exist in regard to stealing automobiles, peddling narcotics, or kidnapping. In terms of injury to the human personality, it is possible that the widespread practice of depriving a man or any group of men of the rights and privileges guaranteed by the Constitution of the United States may do as much

harm as an isolated case of kidnapping.

Alcohol

The Eighty-fourth Congress failed to pass either the legislation prohibiting the serving of alcoholic beverages on commercial airlines or that restricting the interstate advertising of alcoholic beverages. The Woman's Division strongly supported, in January, 1956, the first measure. Its passage is essential if air travel is not to become fraught with unnecessary dangers as well as embarrassment and discomfort. Since December, 1949, the Woman's Division has consistently worked for an interstate advertising bill. The increasing success of advertising media in creating a climate of approval for drinking, even among children, points up more than ever before the need for such legislation.

Trade and Organization for Trade Cooperation

The Eighty-fourth Congress extended the President's authority to enter into reciprocal trade agreements to June 30, 1958. The Eighty-fifth Congress will have the responsibility for extending them beyond that date. Over the years the Woman's Division has supported this program, believing it to be an important step in increasing and stabilizing our own prosperity as well as that of the rest of the world. It is important that the President's power to make these agreements be long-term so that intelligent planning can take place. Legislation passed by the Eighty-fourth Congress has restrictive provisions which impair its usefulness. These provisions are designed to protect certain segments of our population and can defeat the effort to improve the *over-all* status of trade in our country.

In January, 1956, the Woman's Division passed the following recommendation intended to point out the importance of our membership in the international trade organization:

It is recommended that the President of the Woman's Division express to Representative Jere Cooper, chairman of the Ways and Means Committee of the House (with copies to the President of the United States and the Secretary of State) the conviction that the authorization of American membership in the Organization for Trade Cooperation is important to the fulfillment of our international obligation to the economic well-being of the peoples of the world, made possible through good trade policies and opportunities.

This was done because of a recognition that (1) the work achieved through reciprocal lowering of tariffs by the countries of the world holds promise for bettering world economic positions, and (2) that in order to act efficiently in this direction it is important to have an organization which will furnish machinery for these efforts. An organization for trade cooperation would do this and nothing else. The United States has already limped along with unsatisfactory equipment for this effort for several years. Efforts to establish a specialized agency which was to have been called the International Trade Organization and which would have been related to the United Nations seem to have come to a temporary halt. Organization for Trade Cooperation would relieve some of the difficulties caused by the absence of such a specialized agency and tide us over until such a time as that can be arranged for.

Support of the United Nations

It is important that the next Congress express, through the medium of its appropriation bills, confidence in the United Nations and a willingness to work through it on every possible occasion. The last year's legislation had disappointing references to our unwillingness to pay, under any circumstances, more than one third of the cost of all programs. We just barely escaped having an amendment to the International Labor Organization appropriation that would have meant that, unless the organization eliminated Russia, we could no

longer belong to it. Such evidence of our distrust of the process of working even with those whom we dislike and fear is devastating to our reputation as a strong supporter of efforts toward making a stable and peaceful world.

Both parties have expressed in their platforms a desire to support the United Nations. We need to follow in spirit as well as letter, the principles stated in one of those platforms:

We pledge our every effort to strengthen its (the U.N.) usefulness and expand its role as guide and guardian of international security and peace . . . we need to work closely also with others all around the world for there is much to do to create, once more, the will and power to transform the principles of the United Nations into a living reality, to awaken ourselves and others to the effort and sacrifice which alone can win justice and peace.

Technical Assistance

Over the years the Woman's Division has consistently urged greater expenditures for technical assistance, and a larger proportion of this to be made through the United Nations. They have asked that our technical and economic aid be divorced completely from military considerations and be given on the basis of need and opportunity rather than on shortsighted considerations of national security. We believe that the greatest national security lies in the greatest good for all nations. This year's technical assistance bill will need to be watched carefully. Ideally, it should make long-time planning of technical assistance possible.

Farm Problems

It seems clear that the present legislation on farm problems does not meet the needs adequately. New and creative solutions which protect the small farmer, which lead to conservation of resources and a fairer share of the country's income for the farmer are a necessity. These solutions must also take into account the immorality of waste in a world where people have insufficient food for their needs both here and abroad.

ORGANIZATION and PROMOTION

"BEHOLD, I MAKE ALL THINGS NEW"

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and light,
Ring in the common love of good."

(Alfred Tennyson)

To New Members—

A HAPPY NEW YEAR to all readers, but especially to the new members of the Woman's Society of Christian Service across the land. For you we are wishing a year of a new kind of special happiness, which may result from this step you have recently taken. May we point out some of the doors that may be opening for you this year, through your membership in the Woman's Society?

You have allied yourself with nearly two million other Methodist women, in a concerted forward movement. What you, and others, do will mean added happiness and well-being this year for people of all ages in our own land, and in other countries around the world. Perhaps you will never go to these people in person, but your influence can go through your membership. It will mean healing for the physically and mentally ill, through the hospitals in which the Woman's Division shares. It will mean educational facilities for children and youth; leadership training for those who are to help shape tomorrow's world; new life for the spirit; and an increased sense of the reality of God. Does not this promise a happy new year, when you think of yourself as a participant in such experiences?

It should be a happy new year, too, in the field of reading that it opens up. Each month can bring you contacts with other members, other projects, other fields, through the pages of THE METHODIST WOMAN and WORLD OUTLOOK. You will find it a truly enriching experience to subscribe for and read these two magazines each month. You will soon feel acquainted with the lines of work carried on in your local Society, and the work around the world which your Society, with your contribution, helps to maintain.

You will find happiness, we believe, in the theme which has been chosen for these next four years: *The Spirit of Christ—for All of Life*. It is what we all believe in a general way as Christians, of course, but it becomes vivid, direct, and personal as you read the call—to every member of every Woman's Society of Christian Service and Wesleyan Service Guild

You are being called to a new commitment to Christ's way of life, for the whole world; to a new recognition of the importance of the local church, in our lives; to our responsibility for other people, children, youth, and students, strangers, and those still outside the circle. As these relationships deepen and strengthen, you will find yourself, we believe, identifying yourself more and more with these other peoples of the world. We are convinced that this is the way God meant us to feel, in the human family of His creating. And with it comes a new joy and sense of purpose, in life.

Standing now on the threshold of 1957, you have twelve months of new experiences ahead. In that same chapter of Revelation (chapter 21) from which we drew our title, the description of the holy city includes the statement of beautiful symbolism, "And the twelve gates were twelve pearls, each of the gates made of a single pearl." (verse 21, R.S.V.) Is our aspiration too lofty if we think of the twelve calendar months as gates of promise—pearls of beauty and wholeness, which open into opportunities as yet unseen? It is our hope that membership in the Woman's Society of Christian Service may maintain and increase its glow as you move forward into these new opportunities and relationships. We hope that already you feel that you truly *belong*. It is a worldwide fellowship of Christian service in which you have taken your place.

May the year prove a happy one, for you!

"... The Woman's Society of Christian Service opens the door to a fellowship of women which is as wide as the church itself ... It offers an opportunity of Christian service well within the reach of every woman's abilities either as related to her talent or her financial standing. ... It provides the agency by which every church woman can be informed of Methodist concerns, especially as they relate to the interests of women. ... It keeps the doors of the minds and hearts of its members open to the throb of the world's heart and the cry of its need. Every Methodist woman ought to be a member of the Woman's Society of Christian Service and lend her hand to see that these possibilities become realities."

(Quoted from Dr. Albert Marriott, District Superintendent, Meadville District, Erie Conference)

A FELLOWSHIP WITHOUT BARRIERS

"Something there is, that does not love a wall, . . ."

THE neighbor, in Robert Frost's poem, spoke profound truth. The "something" in us that holds fellowship as basic in the Christian experience is repelled by the idea of barriers. How can the two exist together? Fellowship is inviting and inclusive, barriers are forbidding, and exclude.

We need to be looking, each of us, at our own church and Society, not pointing the accusing finger at some other group, if we are to go all the way in creating the fellowship we are holding before us as an ideal. The suggestions given for implementation are clear enough so that there is no need to dwell on them—practicing the principles in the Charter of Racial Policies; welcoming into worship and service all who seek to follow Christ; urging persons of all cultures and races into the fellowship and activities of the Church. It reads smoothly on paper. We may feel the sense of satisfaction expressed by the rich young ruler, who assured the Master that he had *always* done *those* things! But let us start with a broader interpretation of barriers than the one usually held and see if we have really attained the heights we think we have.

Mostly when one speaks of barriers to fellowship, the first thought is of difference in race. At this moment this is more of a hotspot in our country than any of the other barriers. It has been discussed more often than the less flagrant transgressions, and we are not bypassing it here. Until barriers in this area are down, we can never feel that we have attained. But we want to deal here with some of the other divisive elements in today's pattern which may not have been so apparent to us.

Looking at what has been done in specific instances offers a positive approach, and by the actions of other people we may measure our own. Things look so simple and to-be-expected, when somebody else does them.

A group of students from overseas recently came to the United States to enter colleges. Their relationships, both town and gown, were happily established. How would you have acted if you had lived close to one of these colleges, or if your own young people were students there? Would your home have been open as freely to the foreign students as to the young Americans with whom you feel so fully at ease? In the academic atmosphere, difference in custom and dress is an asset, adding interest; but when it comes to the city restaurant or hotel, or the neighborhood in which you live, where people are apt to be standardized, do *saris* and turbans and sandals

make a difference within yourself which you have to overcome, before you feel as genuinely free as you would with your accustomed American friends? When we visit other countries, do we give any thought to how the strangeness of our costume may affect our hosts and hostesses? Are we aware that some prevailing customs of dress and behavior which we take for granted, may deeply disturb our friends from other countries where it simply "isn't done"? This is minor, perhaps, compared with any real issue, but is the shadow of a barrier sometimes there.

Nor is it only with peoples from other lands. Our own communities have their pattern of acceptance, of which the newcomer may be innocently unaware. In a church of ritualistic and formal order, a Sunday morning service had progressed midway through the sermon, when there was a stirring at the back of the sanctuary, near the entrance. A group of women, their heads gaily be-kerchiefed, came down the aisle. They knelt devoutly, and contributed to the offering. Beyond stating that they were from a city fifty miles away, they gave no indication of what had led them there or where they were bound. . . . In conversation that followed it appeared that the members of the congregation regarded it more as a diverting episode than as an opportunity to widen their fellowship—an opportunity that would have enriched their own living.

Some are such superficial differences, for fundamentally we are "sisters under the skin." The part of the country from which we come, the social patterns of various age groups; our very vocabulary can be largely responsible for making us feel that somebody else is different, and would not be at home in our fellowship. Why not start the other way round, and assume that what the Christian Church has to offer, is big enough to admit of such differences? Edwin Markham's words are familiar—

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win,
We drew a circle that took him in!"

Which words bring us to consider the barriers sometimes created by differences in our beliefs. We may affirm an enthusiasm for a World Church, and pray fervently that all may be one. But do we ask ourselves, *Which* one? A lady of conservative view surprised some of her acquaintances by her zeal for church union in their community. It was natural and right that the merging of the five churches concerned should be consummated—so she heartily maintained. But which of the church buildings should be kept for the combined congregations, when the others were sold? "Why, ours, of course," an-

vered the lady, in wide-eyed wonderment at the pointlessness of the question.

The subject of integration within our churches of peoples of different backgrounds or cultures is too vast to be dealt with here. It requires, and shall have, later treatment. But let us raise a few questions for our own private answering. . . . If your church were on the edge of a fast-growing Puerto Rican neighborhood, what steps would you take—as an individual and in your church group? If your church were on the edge of an artists' colony with Bohemian tendencies, would you advocate a church program that would meet them on their own ground, midway, or maintain the *status quo*? When there is an experience of coming together, of bridging over, do you find yourself still thinking in terms of compromises made, and commend yourself inwardly for your largeness of spirit?

A fellowship without barriers is, we believe, both man-made and God-given. It can only become possible through the grace of God. But we cannot expect it to be divinely bestowed upon us unless we, in humility, prepare the way in our own spirits. The something . . . that does not love a wall" is the evidence within us that those who are children of God may enter into a fellowship where barriers are nonexistent.

"THE CHURCH—A Treasure From God"

By Tracey K. Jones ¹

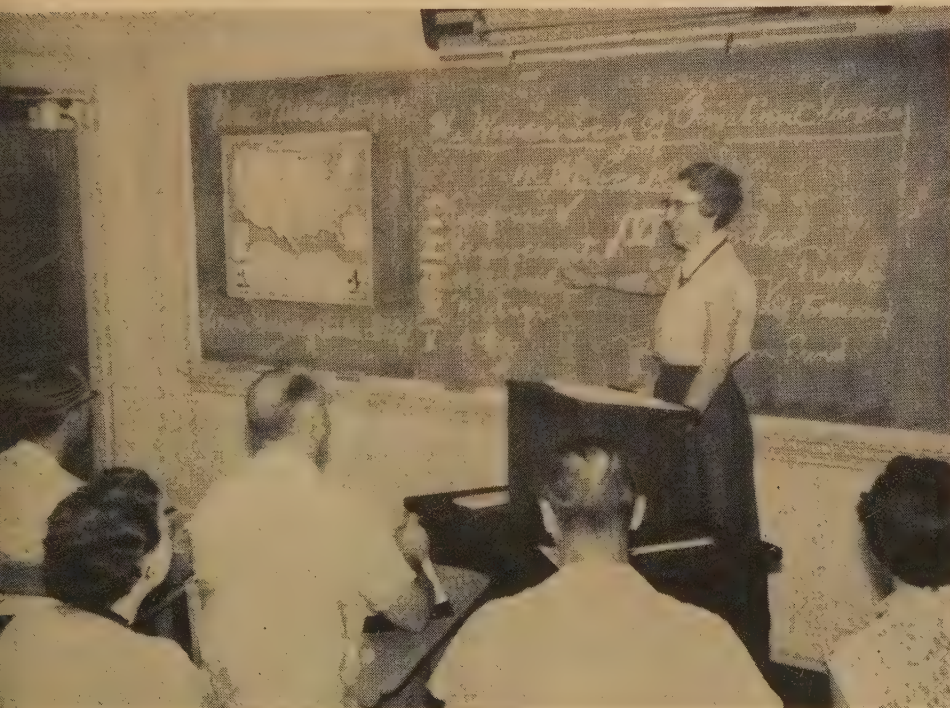
Although the church is not the kingdom of God, it is a glimpse, fragmentary to be sure, of what that kingdom shall be. One major reason for the growing together of Protestant communions known as the ecumenical movement is this renewed consciousness that in the kingdom seen in Scripture Christians should be *one*. If this is the meaning of the coming kingdom and we find ourselves not one but many, obviously something more must be tried. Thus the driving power behind this growing togetherness has been obedience to Jesus Christ's command that all shall be one.

In a world that seeks reconciliation lest it perish in violent convulsions, we believe God offers to mankind a community of people, known as the church, who being obedient to Jesus Christ, find themselves from all corners of the earth increasingly pulled together as a unique communion. It is through obedience to Jesus that such unity has been made possible.

Interracial and international missions is the pattern of the future. Here the church, in an age of secular divisions that is nonetheless an age when man seeks brotherhood, can witness to what the final kingdom of brotherhood shall be.

. . . This new unity does not exist for itself, but as a more effective means of missions to non-Christians, and the call to such a mission is to all Christians, East and West. . . .

¹ From *Christian World Facts*, 1956-57, page 5ff.



Miss Mary F. Floyd, deaconess, is director of Religious Life at Pfeiffer College, Misenheimer, North Carolina. During the summer she taught a class of about thirty, some of whom are shown here, on "The Work of the Woman's Society of Christian Service in the Local Church." This was at Perkins School of Theology, Southern Methodist University.

NOMINATIONS AND ELECTIONS IN THE WOMAN'S SOCIETY

Test Your Society on These Ten Questions—Then Look at the Answers

1. *Where is the official procedure for Nominations and Elections stated?*

Answer. In the bylaws of the Woman's Society of Christian Service in the Local Church, Article 2. These may be found in the Annual Report of the Woman's Division, and in *A Guide*, page 56.

2. *How is the chairman of the Committee on Nominations chosen?*

Answer. This is left to the local Society to decide. A Society may have its own bylaws, provided they do not conflict with the official bylaws of the Woman's Society, and this may be covered there. If not, (1) the president of the Society could appoint a specified woman as chairman, or (2) the first-named of those elected to the committee could be chairman, or (3) the committee could elect from its membership, when it is convened.

3. *How soon should the committee begin its work?*

Answer. All through the year they should be alert to members' abilities and interests. Since elections are generally in April or May, it is not too soon to start work in January or February. This will avoid hasty decisions. Women who are being invited to serve should not be unduly hurried into giving an answer.

4. *Why is the work of this Committee on Nominations so important?*

Answer. Success in carrying out the total program of the Society depends in large measure on its officers. Also, leadership should be a spiritual experience for every woman. For these reasons it is important that the Committee on Nominations consider its task thoughtfully and in a spirit of prayer, in order to select the best possible candidates.

5. *Why should the pastor be consulted?*

Answer. The pastor presumably knows the entire church program better than anyone else. He knows home backgrounds of the members. He knows how heavily involved some women already are in church activities other than the Woman's Society. He may know which women have latent powers of leadership. And he has doubtless learned who is, and who isn't, easy to work with.

6. *Why is the term of officers limited?*

Answer. It is part of the Society's function to help women to keep growing. Education comes largely through experience; and this is made possible when a steady stream of women learn about the work, and accept responsibility. In four years, an officer can master the detail of her office and render effective

service. Then she moves on, enriched by the experience, and another woman has the opportunity. Exception is made in the case of the treasurer because of the highly technical nature of work in finance.

7. *Is there any rule about "rotating" offices, where a woman has served four years in one position?*

Answer. There is no rule forbidding rotating offices, but as a policy it is not generally to be encouraged. It prevents new women from taking part and is likely to block or retard the introduction of new ideas and fresh approaches.

8. *How should the selection of nominees be made by the committee?*

Answer. The committee should be familiar with the requirements for each office as set forth in *A Guide*. They should seek women who have a real concern for the purpose of the Society and will give time to work toward its fulfillment. A cooperative spirit is important.

It is well to have two members of the committee call together on the prospective nominee. They should see that she has a copy of *A Guide*, and call attention to the duties of the office concerned, assuring her that help is always available through THE METHODIST WOMAN and other literature, and from her district officer.

The importance of the office should not be minimized in order to obtain an affirmative answer. It should be recognized, however, that very few people come ready-made to a new job, and that one's time budget will have to be adjusted to take on new duties. Willingness to learn and grow may be more vital than previous knowledge.

9. *If the committee cannot find anyone to succeed a woman who has served her full term, should the present incumbent be asked to hold on until the place can be filled?*

Answer. No. It is better for the committee to tell the Society that they have no nominee for the position, and challenge the membership with the gravity of the situation. Asking the retiring incumbent to continue opens the door to a violation of the bylaws of the Woman's Society, and may lead to the dangerous assumption that someone is indispensable.

10. *If during the year a woman resigns her office, does the Committee on Nominations fill the vacancy?*

Answer. No. Ad interim vacancies are to be filled by the executive committee of the Society. (See bylaws of the Woman's Society of Christian Service in the Local Church, Article 4, Section 1, last sentence.)



WESLEYAN SERVICE GUILD

PRESENTING THE GUILD EMBLEM

by SACHI KAJIWARA

AFTER the memorable, dramatic presentation of the Wesleyan Service Guild emblem in Milwaukee in May, 1954,¹ it was inevitable that a similar presentation be made elsewhere. Mrs. Viola deGroot, who was then Metropolitan District secretary and Conference Secretary-elect (California-Nevada Conference) came back to California so inspired that she persuaded her minister, Dr. George Warmer, Jr., of First Church, Oakland, to cut out the necessary pieces of the emblem with his power saw, and Mr. Earl Saunders, arts and crafts instructor of the same church, to paint them.

In August of 1954 a group of dedicated Guild members gave the first dramatic presentation of the emblem at a Guild Weekend at the College of the Pacific in Stockton, California. Since that date the group has traveled, after working hours, as far north as Eureka and as far south as Salinas, both several hundred miles away, for a total of twenty-four presentations.

Mrs. Viola deGroot, secretary of the Wesleyan Service Guild for California-Nevada Conference.



Arthur Odell Studio, Oakland, Calif.

It is a unique group in that it is composed of Methodists of several racial groups. Mrs. deGroot, California-Nevada Conference Secretary, who introduces all the participants, is in charge of personnel and payroll at the Cochran-Celli Chevrolet Company, and is a member of First Church, Oakland. The part of the YOUNG WOMAN is usually played by Marie Madole, president of her Guild at Glide Memorial in San Francisco, who is a secretary. Sally Nagata, of the West Tenth Church in Oakland, who sometimes takes her place, is one of the supervisors at the Naval Supply Center and also the secretary in her own local Guild as well as secretary of the official board in her church. Mrs. Blanche Morgart, who is HER CONSCIENCE, is a member of Deborah Guild, First Church, Oakland, and teaches home economics to junior high students. Mary Nishimoto takes the part of the FIRST READER. She is not only busy as conference secretary for the Japanese Provisional Conference and an active choir member at the West Tenth Church in Oakland where she occasionally sings solos, but she has a full-time position as the nursing supervisor of the Alameda County Health Department. Gentry Johnstone, the SECOND READER, is Guild Secretary of Metropolitan District, and a member of Glide Memorial in San Francisco. She is a registered nurse in a five-doctor office. The FIRST PAGE is handled by Michi Kajiwara, secretary of Promotion in her local Guild, and church organist for West Tenth, Oakland, where she is a member. Mrs. Hazel Jordan plays the part of the SECOND PAGE. President of the Guild, Unit 1, at Taylor Memorial,

GUILD MONTH

Every month is Guild month for the Guild member. But for the sake of publicizing the Wesleyan Service Guild we hope you will use the month of January to do some special things to let others know the important work you are doing:

Be sure to display the poster of the Guild emblem in your church.

Ask the minister for space in the church bulletin. If you can have a short article each week, make a statement each time on one of the phases of the work: (1) a channel for employed women; (2) spiritual enrichment; (3) Christian fellowship; (4) developing a World Christian Community.

Try to get newspaper and radio publicity.

See that women who should be in the Guild get the leaflet, *Women Who Work*, available at Literature Headquarters.

Consider the possibility of a new unit in your church if you are not reaching the young working women in your present unit. Talk it over with your pastor.

In your daily devotions pray for the work and the workers of the Wesleyan Service Guild.

Evaluate your own Guild unit as individuals and as a group. Is it living up to its purpose?

Consider the possibility of a dramatic presentation of the Guild emblem. (See article on "Presenting the Guild Emblem.")

Oakland, she is a secretary for the Army Depot Center. Sachi Kajiwara of West Tenth, Oakland, sings the solo at the end, dubs in whenever or wherever necessary. She is the president of her own local Guild and is a head nurse in the Out-Patient Department of Children's Hospital.

These women give unstintingly of their busy time to go whenever and wherever they are invited. They all seem to have understanding bosses who let them off a bit early if it seems necessary for trav-

¹ THE METHODIST WOMAN, June 1954.

eling time! Their dedicated spirit and enthusiasm infect all who hear them. Through this dramatic presentation, they have helped to start many new Guilds, or revitalize many "old, tired" ones. Then again, it has been presented before joint meetings of the Woman's Society of Christian Service and the Wesleyan Service Guilds, thereby helping each to better understand the other. It has been used also simply as an inspirational, devotional service. It is given as a

purely informative one when presented to a local church official board, so that the men, too, know the whys and wherefores of such an organization as the Wesleyan Service Guild. The benefits are manifold. Audiences are impressed; and enthusiasm is developed for the work of the Guild; the participants feel their lives have been enriched. Truly this has proved to be a most worth-while part of stewardship for each one of the crusading group.

experiences which would qualify women to work on these committees. We feel that those who were finally chosen will make a wonderful contribution both in the Woman's Division and to the Guild work in general.

Miss Ruth Foy, Pittsburgh, Pennsylvania, Northeastern Jurisdiction, is a library supervisor in the public schools of Pittsburgh. In addition to work at the University of Pittsburgh and Carnegie Institute of Technology, she has studied at the University of Puerto Rico. For five years she was supervisor in the schools of Ascuncion, Paraguay, and has also had working experience in Alaska and the Dominican Republic. She is active in many phases of local church work, especially Wesleyan Service Guild and church school, and is a member of the Conference Board of Education. Her special responsibility on the standing committee will be in Christian Social Relations.

Dr. Louise Branscomb, Birmingham, Alabama, Southeastern Jurisdiction, is a physician-surgeon, a member of the teaching staff of the Medical College of Alabama. She served for a year as a substitute professor of gynecology at Christian Medical College in Vellore, India. She was a surgeon in the United States Public Health Service in 1944-45, and worked with UNRRA in North Africa, Italy, and Greece. At present she is the president of her local Guild, and a steward on the official board of the church. She will be the chairman of Missionary Education on the standing committee.

Mrs. Juanita Gorham Hill, Central Jurisdiction, is the wife of Dr. Robert J. Hill of Baltimore, Maryland. She trained for social work at Chicago University, and served as executive secretary of Sharp Street Community House in Baltimore. Recently she has worked with the federal government. She is a former secretary of Washington Conference Wesleyan

MEMBERS-AT-LARGE

The members of the standing committee shall be elected quadrennially as follows:

(1) Six members of the Woman's Division elected by the Division at the organizational meeting. . . .

(2) Six jurisdiction Guild secretaries elected at the jurisdiction Guild meetings. . . .

(3) Six representatives at large who are members of the Wesleyan Service Guild especially qualified to work in this field, elected by the members of the Woman's Division on the standing Committee of the Wesleyan Service Guild and the six jurisdiction Guild secretaries. (Article VI—ELECTIONS; Section 1. Bylaws of the Wesleyan Service Guild.)

THE standing committee has been faced with a problem in timing the elections of the members-at-large. They must be elected by the other twelve members of the committee. If this is done at the first standing committee meeting of the quadrennium, it means that the members-at-large would miss that meeting and that one year out of every four the standing committee would be functioning with an incomplete membership. Because of this difficulty, the committee recommended to the Woman's Division that the method

and time of election of members-at-large be studied.

Following the study, the Woman's Division voted to authorize an extra meeting to elect these members-at-large. This meeting was held in New York City directly after the Woman's Division members of the committee had been assigned. The six jurisdiction secretaries and all but one of the Woman's Division members were present. A research committee, with Mrs. James Hughes as chairman, had been working for two years to gather names of specially qualified people from each jurisdiction. Mrs. Harold Baker, the new chairman of the Guild standing committee, read the descriptions and qualifications of those whose names had been sent to her by the research committee. All these were carefully reviewed before the election took place.

There were so many well-qualified women that it was indeed difficult to make the choice of only one from each jurisdiction. It was felt that there should be as wide a variety as possible in vocations, geographic locations, and types of experiences and qualifications. Since each of these members must serve on one of the committees of the Woman's Division or Section of Education and Cultivation, it was also necessary to take into consideration interests and past

vice Guild, and is at present the counselor of the Intermediate Fellowship and the chairman of the Commission on Education in her local church. She will be the chairman of Status of Women on the committee.

Mrs. Martha M. Harvey, of Chicago, Illinois, North Central Jurisdiction, attended Albion College, and is the manager of a dress shop in Chicago. She is serving the last part of her term as Guild secretary of the Rock River Conference. She is the church-school superintendent and chairman of the Commission on Education in St. James Church, Chicago. Mrs. Harvey has had much experience in Spiritual Life cultivation and will be the chairman of that committee on the standing committee.

Miss Ruby Mae Hope, Waco, Texas, South Central Jurisdiction, a graduate of Four C Business College, of Waco. She is a secre-

tary in the First National Bank of Waco. She has been conference secretary in the Wesleyan Service Guild and, in addition to holding several offices in her local Guild unit, she has served as church-school teacher, chairman of the Commission on Education, and recording secretary of the official board in the local church. She will be the secretary of Promotion on the standing committee.

Mrs. Paul Kitzmiller, Dallas, Oregon, Western Jurisdiction, will finish her term as conference Guild secretary in June. She is a teacher in the elementary grades in Dallas, has bachelor degrees in Religious Education and in Science. Prior to becoming a member of the Guild, she held offices in the Woman's Society of Christian Service and is now doing outstanding work on several committees and commissions in the local church. She will be chairman of Supply Work on the standing committee.

SPECIAL INTERESTS

Gum Moon Residence Hall

by MRS. WILLIAM S. STONE, *Director*

WE are most grateful that the Wesleyan Service Guild has chosen Gum Moon Residence Hall as one of its special interests. Those of us who work and live with these delightful, worthy young women feel that this is one of the most strategic projects supported by Methodist women.

No other such home exists in this country for Oriental girls. Situated as it is in the heart of Chinatown, it meets a definite need for girls who are away from home and need a safe, comfortable home at reasonable cost.

Some of you may not know that work among Chinese women and girls in San Francisco's Chinatown dates back to 1869. One night a

policeman appeared at the Methodist Extension Board Mission House (which was then next door to the present Gum Moon Residence Hall), with a frightened young girl who said to the missionary, Dr. Otis Gibson, "Are you the Jesus man?" She begged him not to send her back to her owner who was selling her into an immoral life. Dr. Gibson soon interested Methodist women in the work of saving many such girls.

The present building was erected in 1911. After that the trend of the work changed, and it was known as "The Chinese Home for Children," though occasionally there was some rescue work done. Chinatown would like to forget that blot upon its life and history,

for now it is a splendid community and many think it is much safer than some other parts of the city.

In 1940, far-seeing Methodist women realized that there were a number of young Oriental women coming to San Francisco either to look for jobs or to attend college. There were fewer and fewer children in the home and those left were sent to the Presbyterian Children's Home in the country.

In June of that year, a remodeled building opened its doors as Gum Moon Residence Hall to welcome young Oriental women between the ages of eighteen and thirty. If the walls could speak they would tell many stories of the young women who have found here a happy home away from home. The girls have a part in making the regulations that govern our living together, and that gives our group living real meaning.

Ling and Ming were sisters. They came from China to start a new life in America. Both were graduates of high school in China, but because of an English handicap had to go back to high school here for three years to take the subjects over again in English. They had little financial means; their mother was dead and their father was not an asset in any way. They did not have skills for office work, so they did baby sitting, clerking in Chinese stores, and other odd jobs to finance their education. These sisters found Gum Moon Residence Hall a haven indeed. The rent was low, and they could cook economical but nourishing meals. They lived with us for over three years until they secured business training. Now they are out on their own and holding responsible office positions. They often speak of the "lift along the way" that was given them at Gum Moon, and the joy they experienced in living with other girls in a large family.

The majority of our college students are earning most or all of their expenses while going to col-

(Continued on page 40)

MISSIONARY EDUCATION

Dear Secretary of Missionary Education:

The standing Committee on Missionary Education has just held its annual meeting in New York City. As we rejoiced in the glowing reports of the jurisdiction secretaries of Missionary Education, I found myself wishing that every local secretary of Missionary Education who ponders ways and means of interesting more and more members of her Society in studying and reading, in praying and giving, could be present; and that every district secretary who devises challenging plans for increasing attendance and effective participation in educational seminars, in local study classes, and of securing reports could listen in. Surely the conference secretary who spends so much of every year with detailed planning for the school

and for promoting and disseminating missionary information in other ways ought to hear something of the results of her labors—not the real results, tangible and intangible, but at least the number of persons who increasingly take advantage of the opportunities offered.

Not having magic carpets to bring you all in, I am doing what I can; namely, sharing with you the following compilations and reminding you that it is work in the local Society, the district, and conference which makes it possible for the jurisdiction secretaries to bring such reports to the standing committee and, in turn, the Division secretaries to the Woman's Division of Christian Service.

Blessings on you as you go forward into the New Year

SUMMARY OF REPORTS OF MISSIONARY EDUCATION

June 1, 1955—May 31, 1956

Approved Study Courses.....	44,431
Members in Study Classes.....	778,609
Classes granted Jurisdiction Recognition.....	17,115
Church-wide Study Classes.....	65,697
Members participating in Special Studies.....	37,677
Number attending jurisdiction and conference schools of Missions and Christian Service.....	21,462
Number Second Series credits granted in the schools.....	15,819
Number attending Educational Seminars.....	82,166

CONFERENCE SCHOOLS AND INSTITUTES				Conference Schools and Institutes—Continued				Conference Schools and Institutes—Continued			
Conference	No. in Attendance	No. Enrolled in Credit Classes	No. Board of Education Credits	Conference	No. in Attendance	No. Enrolled in Credit Classes	No. Board of Education Credits	Conference	No. in Attendance	No. Enrolled in Credit Classes	No. Board of Education Credits
Central Jurisdiction				Northeastern Jurisdiction				Southeastern Jurisdiction cont.			
Central Alabama.....	33	30	25	Baltimore.....	289	276	252	Louisville.....	147	128	123
Central West.....	75	51	49	Central New York.....	189	177	146	Memphis.....	234	228	215
Delaware.....	107	89	86	Central Pennsylvania.....	121	108	93	Mississippi.....	203	202	187
East Tennessee.....	37	33	31	Erie.....	88	80	78	North Alabama.....	341	302	258
Florida.....	54	42	39	Genesee.....	159	141	108	North Carolina.....	316	308	244
Georgia.....	38	38	35	Maine.....	82	74	65	North Georgia.....	307	294	272
Lexington.....	202	188	178	Newark.....	102	84	73	North Mississippi.....	100	82	69
North Carolina.....	90	74	72	New England.....	120	109	104	South Carolina.....	230	214	207
South Carolina.....	80	70	68	New England Southern.....	55	51	48	South Georgia.....	224	215	203
Southwest.....	27	21	19	New Hampshire.....	28	49	45	Tennessee.....	170	165	162
Tennessee.....	72	65	61	New Jersey.....	104	94	83	Virginia.....	505	491	473
Texas.....	83	69	64	New York.....	88	76	68	Western North Carolina.....	360	209	182
Upper Mississippi.....				New York East.....	137	131	121	Total.....	4,177	3,824	3,520
Washington.....	97	91	88	Northern New York.....	105	100	89	Western Jurisdiction			
West Texas.....	91	61	56	Peninsula.....	89	77	73	Alaska Mission.....	43	40	
Total.....	1,086	922	871	Philadelphia.....	126	122	122	California-Nevada.....	304	285	258
North Central Jurisdiction				Pittsburgh.....	289	27	26	Colorado:			
Detroit:				Troy.....	224	210	205	Pinecrest.....	192	181	
Albion.....	276	253	249	West Virginia.....	231	189	183	Western Slope Area.....	52	45	
Marquette.....	142	114		Wyoming.....	119	104	103	Hawaii Mission.....	33	31	29
Illinois.....	330	295	283	Total.....	2,745	2,279	2,085	Idaho.....	93	89	74
Indiana.....	197	170	144	South Central Jurisdiction				Montana.....	112	73	55
Iowa-Des Moines.....	290	250	226	Central Kansas.....	153	145	141	Oregon:			
Michigan:				Central Texas.....	200	193	176	Ashland.....	33	28	27
Albion.....	436	411		Kansas.....	175	145	133	Camp Magruder.....	128	128	112
Alma.....	210	187		Little Rock.....	147	134	129	Pacific Northwest:			
Minnesota.....	262	242	186	Louisiana.....	280	262	221	Ellensburg.....	56	56	56
North Dakota.....	70	63		Missouri-St. Louis.....	220	213	212	Tacoma.....	171	164	150
North-East Ohio:				Nebraska.....	392	362	345	Southern California-Arizona:			
Bethesda.....	145	117	91	New Mexico.....	111	106	103	Redlands.....	324	296	96
Lakeside.....	491	436	370	North Arkansas.....	153	139	132	Redlands.....	322	291	91
Mt. Union.....	128	104	90	North Texas.....	347	347	285	Wyoming State.....	26	25	13
North Indiana.....	265	242	208	Northwest Texas.....	468	449	397	Total.....	1,889	1,732	982
North Iowa.....	219	208	199	Oklahoma:				Conference Schools:			
Northwest Indiana.....	233	212	184	Camp Egan.....	153	143	137	Total, 1956.....	19,350	17,667	14,523
Ohio:				Oklahoma City.....	530	490	365	Total, 1955.....	19,966	17,161	12,914
Delaware.....	177	160	148	Southwest Missouri.....	179	156	121	Conference and Jurisdiction Schools:			
Lakeside.....	323	275	244	Southwest Texas.....	454	385	347	Total, 1956.....	21,348	18,999	15,819
Lancaster.....	200	186	138	Texas.....	430	326	293	Total, 1955.....	21,462	18,529	14,232
Sabina.....	211	182	171	Total.....	4,392	3,995	3,537	Number of Schools and Institutes Held in 1956:			
Rock River.....	259	227	220	Southeastern Jurisdiction				Conference Schools and Institutes.....			100
South Dakota.....	187	113	91	Alabama.....	104	99	94	Jurisdiction Schools.....			
Southern Illinois.....	137	127	121	Florida.....	472	453	419	Total Number of Schools and Institutes.....			111
West Wisconsin:				Holston.....	244	231	221				
Pine Lake.....	98	90		Kentucky.....	107	103	92				
Whispering Pines.....	89	76		Lincoln Leadership.....	113	100	100				
Wisconsin.....	186	175	165								
Total.....	5,561	4,915	3,528								

STUDENT WORK

QUALIFICATIONS OF A LOCAL SECRETARY OF STUDENT WORK

by MRS. JOHN A. FETZER

Northeastern Jurisdiction Secretary of Student Work

A YOUNG serviceman, who had completed his time in the Navy, was talking one day with his new pastor concerning personal plans for his life's work. He paid high tribute to the interest and concern of the local secretary of Student Work who had written him regularly while he was in service. These letters had meant much to him during this time that he was separated from home and friends.

Here was a local secretary of Student Work who not only encouraged others to write to all the young people away from home, but who was unstinting in devotion and managed to find time to keep personal contact with all the youth of her church who were in the armed services, on a college campus, or in a new community with vocational responsibilities where they needed a home-town tie to Christian concerns and obligations. For every two young people who go to college, thirteen stay home and start working in some local business or in a new community. They, too, need a close contact with their church.

A young lady returning to college for her third year told the pastor how much she and her friends always enjoyed the farewell party this local secretary planned for the college students each September.

These youth were also led to affiliate with the student religious groups on the campus, for this local secretary took time to send a *Blue Information Card* to each campus pastor or Wesley Foundation director along with a personal letter of introduction. This she did by mid-July in order that each one of these young people would be known and welcomed on the cam-

pus by a representative of his church. She believes that the voluntary student religious groups on and around the campus are of tremendous significance in the moral and religious life of our students.

Each Thanksgiving and Christmas vacation students from other lands found a warm welcome in this busy secretary's home, enjoying its Christian fellowship. One student from India spent many weeks in her home recovering from a serious accident. The letters coming from these students as they return to many sections of the world continue to cultivate an interest in the missionary outreach of the Christian Church. Each year the local Woman's Society of Christian Service "adopts" an international student as an expression of their interest in creating world understanding.

As you search for that member of your Woman's Society who will become your secretary of Student Work look for an adult who reveals an evidence of a deep love for young people; a sympathetic understanding of their problems; and a belief that they are the future Christian leaders not only in this country but around the world. Consider her ability to interpret the missionary outreach of our church as well as the organized outreaches of the student program of The Methodist Church.

A local secretary of Student Work should be date-conscious, not only of the dates of the three reports to her district secretary of Student Work but of the special days for student emphasis during the church year. Seek a secretary who can work with the church staff in preparing for Student Recognition Sunday with student participation in December and also pre-

sent the needs of the National Student Loan and Scholarship Fund of The Methodist Church, a service supported by the offering received at the Methodist Student Day Service in June. The fact that she is familiar with the state, regional, and national conferences available to students and aware of possible assistance from her church in helping eligible students to attend them will strengthen the relationship of her students with the church and the interest of her Society in the total student program.

Qualifications of a Secretary

The following explanation of the qualifications of a good secretary of Student Work is developed from a brief outline formulated by Mrs. Fred Shapoe, secretary of Student Work of the Pittsburgh Conference. It may help the nominating committee to select the proper person for this office in a local Society.

Q — quick to gain support...

...that the women of her church will accept the responsibilities of the student program.

...that the youth of her concern may be willing to cooperate in the plans formulated for students and servicemen.

U — unstinting in devotion...

...in enlisting the interest of the local church in all of its youth.

...by keeping a close contact with all church youth away from home.

A — able to interpret...

...the reach of the Methodist Student Movement to the local Society.

...the goals and purpose of the Methodist Student Movement to her youth.

L — liberal in understanding...

...of the adjustments that local church homes need to make when youth are gone.

SPECIAL INTERESTS

(Continued from page 37)

...of the problems and needs of all youth away from home.

I — inspired by the spirit...

...that families have a confidence and trust in the Christian foundations.

...of truth and value as youth go forth to make their choices in new environments.

...that youth will recognize in her personality Christian ideals and convictions.

F — friendly in counsel...

...with homes seeking to solve problems of student's new relationships.

...with an understanding of student needs in relation to the problems of present-day Christian living.

Y — youthful in spirit...

...in helping the church and homes to appreciate the trends in students' expression of culture and interpretation of life.

...in recognizing the idealistic goals and creativeness of students.

I — interested in missions...

...with a consciousness of the needs of the world and the reaches of the world Christian community.

...with a concern to interpret the short- and long-term missionary program.

N — newsy when reporting...

...of the campus activities of her students to the local church.

...in the sharing of activities of the church and the individual students in the total group of youth away from home.

G — guiding toward service...

...by helping the local church and its homes to recognize opportunities in presenting the call of Christian vocations.

...by assisting students to become informed of the needs and requirements in the preparation for vocations of Christian service.

lege. Several have had to drop out for the time being and go to work determined to continue college at a later date.

Our business girls hold jobs comparable to those of other young women in the city. We often have calls from business firms and employment agencies for Chinese girls because "they are so reliable and tend to business." Many of the

girls have home obligations; perhaps the father is dead and the mother needs assistance, or there are younger children in the family to be educated.

Gum Moon, meaning "Golden Portal," opens many golden opportunities for Oriental girls in San Francisco who are fortunate enough to pass through its door to a larger life.

IOWA NATIONAL ESTHER HALL

by MRS. S. W. HOPKINSON, *Director*

THE lack of adequate housing facilities for employed women and girls in most large cities throughout this country is of great concern to their relatives, to social workers, and to church women. The Woman's Division of Christian Service is helping to meet this need in its twenty-eight residences in seventeen different states. These residences vary in size; the largest has a capacity of 100. They are not carried on for profit. On the contrary, the sole purpose in maintaining them is to provide the best possible homelike accommodations at the lowest cost consistent with wholesome, gracious living. Furthermore, these homes are intended primarily to serve employed young women in the low income brackets.

Iowa National Esther Hall, operated under the supervision of Miss Emma Burris, executive secretary of Social Welfare and Medical Work, has a local Board of Directors elected from the Woman's Societies of the various Methodist churches of Des Moines, Iowa. It is one of the largest residences maintained by the Woman's Division. The capacity is now ninety-two. With eight staff members living in the Hall, we can accommodate eighty-four girls. The aim is to make a Christian home-away-from-home for young women who come to Des Moines from the

surrounding area, and to provide a Christian atmosphere, congenial companionship with those of the own age, comfortable living quarters, good food, and friendly supervision.

The rates are from \$10.00 to \$12.50 per week for room and board, depending upon the salary received. The applicant must furnish a reference of high standard. The girls range in age from seventeen to twenty-four years. Most of them are under twenty years of age. Younger women are given preference, other things being equal. About one fourth are attending business or beauty school; for the most part the others have graduated from high school and started work during the past year. The term of residence is limited to three years. Since in length of time they should be adjusted and established, it is only fair that they make way for newcomers who need the help more than they do. Most of the girls are active in their respective churches; many return to their homes over the week end, thus maintaining interest in the home churches.

A house council is elected for a term of six months. Devotions, house meetings and the vespers services are conducted by the girls; they take turns also at saying grace at the evening meals.

(Continued on page 42)

A WORK SHEET

The needs and opportunities in deaconess and missionary service have never before us. For example, one of the quadrennial goals of the Woman's Division reads:

To confront the local church with the challenge of recruitment for missionary and deaconess service

By Cooperating through every channel of missionary education.

Alerting young people to the needs of the world.

Creating an awareness of the diversities of opportunities in missionary service.

The secretary of Youth Work is the key person in helping the local church to attain this objective. As one who is already working with youth in the total program of the Methodist Youth Fellowship, she has many opportunities to help this aspect of missionary education become real and interesting to members of the group. Many of these opportunities may be realized in providing materials which will enrich the use of units in the curriculum. In January when the study of "Southeast Asia" is going forward the need for workers will be a very natural part of the discussion. Then in March when juniors and older youth will be learning about "Mission Field: S.A." the work of the home missionary and deaconess will provide illustrations of our denomination doing the job in the United States of America.

From time to time in the church-school curriculum there are units related solely to vocational interests. In June, 1957, Methodist young people using approved materials will be following a unit of study entitled, "My Lifework." The session titles read: "What's My Job?" "What's My Goal?" and "What Is a Christian Calling?"¹

The secretary of Youth Work can be of real help in offering additional resource materials to the adult leader who will be working with youth in the preparation for this study.

Cooperation

In the organizational pattern of the Woman's Society the district secretary of Missionary Personnel and the district secretary of Youth Work share responsibility in respect to recruitment. The bylaws of the district Woman's Society indicate that these two leaders cooperate "in channeling information and material to the local church."

Again this is a natural procedure because the secretary of Youth Work is already associated with the youth of the church as an adult worker in the MYF. In this

capacity she should have some knowledge of those who evince some interest or aptitude for missionary service.

The report blank used by the secretary of Youth Work in the local Society has several questions related to Missionary Personnel. This is a tangible expression of the cooperation indicated above, inasmuch as a copy of the report goes to the district secretary of Missionary Personnel. This should provide for a closer working together and for a more secure means of keeping in touch with those young people who have expressed an interest in missionary service. The items on the report blank read:

How and to what age groups has the Committee on Christian Vocations presented opportunities for church-related vocations in your church during this period?

A group of U.S.-2's (1955) rehearse for a dramatic service of worship based on the 121st Psalm. Kneeling: Wilma Dean Lindsay, Amanda Pleasant. Standing: Marilyn Thompson, Mona McNutt.



Describe other presentations on Christian Vocations. Have you sent the names of those interested in missionary service to the district secretary of Missionary Personnel?

Local Church Committee

The Methodist *Discipline* gives authority for a committee on Christian vocations in the local church.² This means that we have a united approach to the matter of vocations from the local church to the national level. It is expected that the committee in the local church will work closely with the annual conference Commission on Christian Vocations. There are many needs for qualified workers in all areas of church life.

It is reasonable to expect that the representative of the Woman's Society on this committee will be either the secretary of Youth Work or the secretary of Student Work. These two persons are most closely related to the youth program and the vocational needs and interests of young people. A natural part of their responsibility is to counsel with youth and students in respect to vocational choices. The one selected to represent the Woman's Society should be well qualified to contribute to the thinking of the committee and contribute to its value in meeting a vital need in the local church.

This committee can perform a much-needed service by making resources available to the young people of the church. These resources may include such printed material as the booklet *Methodist Service Projects*. This booklet, which is printed annually, has a long list of excellent resources in printed materials and films.

The opportunity to attend a vocations conference, to meet a missionary or a deaconess, to see a good movie on Christian vocation, or to read a good book in this field will mean much to many a youth.

What will you do with this opportunity which is yours?

¹ See *Youth Planbook* Free from The Methodist Publishing House serving you.

² Paragraph 145.9 1956 *Discipline*. See leaflet 3203-B, 5 cents per copy from Interboard Committee on Christian Vocations, Box 871, Nashville, Tennessee.

IOWA NATIONAL ESTHER HALL

(Continued from page 40)

Each year a banquet is held the Tuesday evening before Thanksgiving. The girls decorate the dining room and plan the program. It is the "dress-up" affair of the year, and all look forward to it.

Every Christmas a party is held for children who might not otherwise have one. Last year thirty-eight children from the Bidwell-Riverside Community Center, which is supported by the Iowa-Des Moines Conference Woman's Society, came to the Hall. The girls provided gifts, stockings, a short program and of course plenty to eat. One of the girls acted as Santa Claus and distributed the

gifts which were piled under the big tree.

Putting up the Christmas decorations, trimming the nine-foot tree, the Christmas vespers, and the traditional carol sing all make Christmas a happy time for the residents of Iowa National Esther Hall.

The lives of some of the girls are touched very briefly, but living in the Hall even for a short time gives them a chance to adjust city life, to become more self-reliant. It is cooperative living with the give and take which is worth-while experience for all girls.

CHARTER RATIFIED

The Charter of Racial Policies of the Woman's Division of Christian Service was ratified by the Wesleyan Service Guild of Wyoming Conference at the annual meeting, September 30, 1956, after careful study by every unit.

ADONA R. SICK
Conference Secretary

An Annuity Gift

Provides Income for the Annuitant

Plus Gifts for World-Wide Christian Service

Mail This Coupon Today

Treasurer, Woman's Division of Christian Service, Room 626
(Dept. MW 17) 150 Fifth Avenue, New York 11, New York

Please send me your free leaflet, "Annuity Dollars Make a Difference."

Name

Address

City..... Zone..... State.....

Date and year of birth.....

Children's Work

FINDING NEW FRIENDS IN THE PHILIPPINES AND IN SOUTHEAST ASIA

Of special importance and interest is the month of January in the missionary education of Methodist children. In church schools using *Group Graded Lessons* primary and junior boys and girls will take part in the study of a unit on the "Philippines." In church schools using the *Closely Graded Courses* children will also engage in the study of missionary units during January and February. At the same time many churches will conduct additional sessions in connection with the missionary study in the Sunday-school sessions of the church school.

In this study of the missionary units, Methodist boys and girls will journey in their imagination to places near and far away. They will come to know something of the adventures in loving service that the church is carrying on, and the ways in which it is trying to meet great human needs. The children taking part in the study will discover new friends, and will wish to share with them in various ways.

The pages on Children's Work in *THE METHODIST WOMAN* for September, October, and December, 1956, suggest plans for the study, and lists the materials that will be needed.

Happy Times in Additional Sessions

In many different Methodist churches across the country teachers and leaders of children have arranged for *additional sessions* for primary and junior boys and girls while missionary units are being followed in the regular Sunday sessions of the church school. The sessions provide for more time in which varied and fascinating activities may be carried out—activities which will extend the experiences of the children in the area of work about which they are studying.

This year, the lesson materials and other resources for the study of the current missionary emphases of the "Philippines" and "Southeast Asia" are particularly good as well as the materials on the emphasis of "Migrants."

It is not too late for leaders to plan additional sessions for the primary and junior children of the church school. The following are the approved units for the study:

*For Primaries: Finding Christian Friends in the Philippines,** by Lois Eddy McDonnell. A ten-session unit. Price, 50 cents. Or,

*Sandy and Mr. Jalopy,** by Edith J. Agnew. Price, \$.25. Use with this *A Primary Teacher's Guide on Migrants,*** by Juanita Purvis. Price, 50 cents.

*For Juniors: Methodists in Southeast Asia,** by Ida Binger Hubbard. Price, 50 cents. Or,

*Blueberry Acres,** by Alice Geer Kelsey. Price, \$1.25. Use with this, *A Junior Teacher's Guide on "Migrants,"** by Margaret Ward. Price, 50 cents.

THE METHODIST SOCIAL CENTER

When one looks at a map of the Philippines, the city of Manila is easily found. Here the Methodist Social Center ministers in many ways to the needs of the people who enter its doors.

One of the happiest of the activities at the Center is its work among the children of kindergarten age. Miss Celeste Paraso, one of the kindergarten teachers, who recently studied in America, describes the activities.



Picture Map of the
Philippines²

Kindergarten Work

By CELESTE PARASO

I have taught in the kindergarten since I went to the Harris Memorial Training School and was retained after graduation for this purpose. After the war I came back again, so I have spent the best years of my life here.

The children who attend the morning kindergarten belong to the middle-class people. Although most of the parents are professional people, their monthly salaries are very low. They are so eager for the Christian education of their children to continue, that they repeatedly request that the school be carried to the upper grades. We are very anxious to have such a grade school, but we lack sufficient funds and equipment.

The day in the kindergarten usually starts at 7:30 o'clock because the parents work in the city. After roll call and planning activities, the children spend the time in free play. Such activities as easel painting, drawing, finger painting, dramatic play in the doll-house corner, building with blocks, drawing on the blackboard, stringing beads, plasticine modeling, carpentry work, and looking at books may be seen

^{*} Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

² Used by permission of Friendship Press.

inside the room, while the swings and slides out on the playground are also in constant use.

At nine o'clock the children take time to get ready for their morning lunch. This means clearing many materials and books, washing hands, and setting tables. The children bring crackers, bread, or fruit, and the school serves juice to go with the things the children have brought. The "helpers" for the day clear the tables, wash the dishes, and tidy up the room.

After the rest hour, there is a library or rhythm period, when incidental music may be included.

We then have a sharing time between 10:30 and 10:45. During this language-art period the children learn the names of objects in English.

After storytelling, we again have roll call, announcements are made, and then it is time to say good-bye.

The program of the afternoon kindergarten is much the same as the morning kindergarten. The children of this group come from underprivileged homes, in the district around us. In addition to milk, we usually try to have some food on hand.

STORIES OF JESUS FOR CHILDREN EVERYWHERE

Leaders of boys and girls are reminded of this project, to help children in the United States share stories of Jesus with boys and girls in other countries. The World Council of Christian Education has prepared a story booklet, with eight pictures in color on the life of Jesus, that may be sent to children abroad. The four language editions are: English, Spanish, Portuguese, and French, with one blank edition for local printing.

A gift of one dollar will pay for ten booklets to be sent to any country which the children designate. There the booklets will be distributed by missionaries and other Christian leaders.

For further information write for a flyer about the project to the Department of Christian Education of Children, Box 871, Nashville, Tennessee.

WAYS OF SHARING WITH FRIENDS

When boys and girls open their copy of the illustrated folder, "When Children Give, 1956-57,"* they will see some of the ventures that The Methodist Church is able to carry on because of the regular of-

CALENDAR FOR SECRETARIES

Be familiar with the missionary units in the regular church-school lesson materials. Also read the manuals for use in additional sessions for primary and junior children. Be prepared to suggest helpful resources.

Read: *Trails for Juniors*,¹ *Pictures and Stories*.¹
Report to Woman's Society on activities of children in the Sunday school and additional sessions.

CHILDREN'S SERVICE FUND

Leaders of additional sessions are reminded of the new manner in which the Children's Service Fund is divided and distributed. They should have available a copy of the free Children's Service Fund Remittance Blank which may be ordered from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or from the Joint Department of Missionary Education, Box 871, Nashville, Tennessee. (See inside of back cover page of units of work for proper procedure.)

ferings of its members. Children also bring their offerings regularly for World Service and Conference Benevolences, and, when additional sessions are held the Children's Service Fund. Through these offerings they will have some share together with others in the work that the church is doing at home, as well as in the Philippines, in Southeast Asia, and in other countries around the world. It is through these gifts that boys and girls can best help to support the ongoing missionary task of their church.

In addition children may wish to help in some of these special ways:

FOR BOYS AND GIRLS IN THE PHILIPPINES AND IN SOUTHEAST ASIA

In the missionary units that the children will study in January and February they will come to know some missionaries and national workers who are trying to meet the needs of boys and girls as they work with them day by day in city or village centers in homes and schools, and in hospitals and churches. The lesson materials often suggest simple supplies that these leaders can use in their work.

Small gifts of money may be sent through the treasurer of the Woman's Society of Christian Service for supplies for these workers: Miss Madeleine Klepper, Methodist Social Center, Manila, Philippines; Miss Evelyn Mercer, Sitiawan, Perak, Malaya; Miss Alma Eriksen, R.N., Sitiawan, Perak, Malaya; Miss Emma Palm, Methodist Mission, Sibulaw, Sarawak, Borneo.

FOR CHILDREN WITH SPECIAL NEEDS IN KOREA AND IN OTHER COUNTRIES

Send gifts of money for milk, for food, for medical care and shelter directly to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

FOR WORK AMONG MIGRANT CHILDREN

As children discover through their study some of the needs of migrant boys and girls, they may wish to share with them in some special way. The unit work suggests materials that are needed by workers among the children as well as the addresses to which the articles may be sent.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

¹ Order from The Methodist Publishing House serving your territory.

LITERATURE and PUBLICATIONS

THE LAND OF BEGINNING AGAIN

JANUARY, 1957. How rapidly the days go by, as month by month new opportunities for vice, new avenues of adventure, thrills in achievement present themselves. A new year is before us waiting for new methods, new techniques, and new accomplishments.

Looking over the many new approaches tried and found successfully by our secretaries of Literature and Publications, we found many as hitherto unlisted on the circulation page and excellent as a fresh approach to securing subscriptions. The four songs came several years ago from Missouri. They are used at a literature luncheon.

Win More Subscribers (Tune: "Brighten the Corner")

Our Society has magazines
that you should read,
So you'll be informed on all
our work;
Now each officer and member
I am sure will need,
METHODIST WOMAN and
WORLD OUTLOOK!

Chorus

Win more subscribers where
you are,
Win more subscribers where
you are;
They will like our magazines
if they take time to read,
Win more subscribers where
you are!

They bring news about our
mission work both far and
near,
Stories, plans, and lovely pic-
tures, too;
You will find them fascinating
if you'll only read,
They bring you help for the
work you do.

Chorus

Bigger and better, as we see,
Bigger and better, you'll agree.

Covers so attractive and the
contents better still,
Women who read them get a
thrill!

2. **Welcome Friends** (Tune: "Jingle Bells")

Welcome friends, welcome
friends,
We're glad to see you here,
This is just the time and place
To see our literature.
Magazines, leaflets, too;
Of course our study book,
Read them through, study, too,
And get a WORLD OUTLOOK.

3. **My Name Is METHODIST WOMAN** (Tune: "Solomon Levi")

My name is METHODIST
WOMAN,
My home's on Reading Road;
That's where you buy your
study book,
Also the WORLD OUTLOOK.
We've magazines and hand-
books, too,
And maps and programs fine,
So come with me to Reading
Road
And save yourself some time.
Oh, METHODIST WOMAN, Tra
la la la la la la
Oh, METHODIST WOMAN, Tra
la la la la la la.
Oh, come with me to Reading
Road and we will show you
how
To save yourself some time
and work by buying these
right now.

4. **Give Me Your Answer** (Tune: "Bicycle Built for Two")

Lady, lady, give me your an-
swer, do;
I'm just craving
Those two magazines for you.
We won't reach our goal with-
out it;
We can't afford to miss it.
Then you'll be smart,
And know your part,
So give us your name, please
do.

Honor Roll for October Renewals

Material for THE METHODIST WOMAN must be written two months in advance of publication. Reports of the October renewal effort are coming to our desk these bright October days. According to our promise, we are listing the first twenty-five secretaries to report all renewals secured. The names of churches have been listed when sent, otherwise the town where the secretary is listed.

Mrs. Thomas Harms	Archer, Iowa
Mrs. Minnie Ballis	Corning, Ohio
Mrs. Tom J. Randel	Westport Church, Kansas City, Mo.
Mrs. John Wagner	Herscher, Illinois
Mrs. Thurman Agness	McGrawsville Church, Santa Fe Charge, Kokomo District, Indiana
Mrs. W. Ellegood	Brookfield, Illinois
Mrs. Georgia L. Schmidt	Big Spring Church, New Florence, Mo.
Miss Ruby Keener	Whittier, N. C.
Mrs. Ruth L. Fullington	Wesley Methodist Church, Alexan- dria, Louisiana
Mrs. Agnes Javorsky	Wilber, Nebraska
Mrs. E. Murphy	Kingsley, Iowa
Mrs. Harry Hebe (52 subscriptions)	Grace Church, Corning, New York
Mrs. J. E. Crowder	Centerville, Texas
Mrs. Percy Hamilton	Wesleyan Service Guild, Cheriton, Virginia (100 per cent subscribers)
Mrs. E. F. Litchfield	St. John Church, Hopkinsville, Ky.
Mrs. Elizabeth Mingea	Adams, Tennessee
Mrs. Wilder Clinesmith	Maysville, Mo.
Mrs. Ora Wallace	Harris Memorial Church, Tulsa, Oklahoma
Miss Jean Conley	East Point, La.
Mrs. Caleb Martin	Grace Methodist Church, Hamp- stead, Maryland
Mrs. W. D. Cammack	Second Methodist Church, New Orleans, Louisiana
Mrs. Chester Gates	Cloverleaf Meth- odist Church, Frankfort, Indiana

(Continued on page 47)

In Memoriam

Miss Ada M. Witte, a retired deaconess, died at Bethesda Hospital, Cincinnati, Ohio, October 17, 1956. Miss Witte served as a deaconess-nurse on the staff of Bethesda Hospital from 1907 to 1938 when she was retired. She resided at Scarlet Oaks Rest Home, Cincinnati, before she suffered a stroke seventeen months before her death.

Miss Mary A. Hoole was consecrated as a deaconess-nurse in 1928 by the Montana Conference following her graduation from the Chicago Evangelical Institute and the Bozeman Deaconess Hospital, Bozeman, Montana. She served on the staff of the Deaconess Hospital at Bozeman for four years and as supervisor of nurses at the Frances Mahon Deaconess Hospital, Glasgow, Montana, until the time of her death on August 24, 1956.

Miss Priscilla Foster spent her entire deaconess career of thirty-nine years in the city of Brooklyn, New York East Conference, with the exception of the three years she served Grace Church, Portland, Oregon, as parish visitor. She was graduated from the former Deaconess Training School in Brooklyn in 1894 and resided at the Brooklyn Deaconess Home during her years as a parish worker and hospital visitor. Miss Foster served as the superintendent of the Brooklyn Deaconess Home from 1905 to 1910. From 1914 until she retired in 1932, Miss Foster was the parish visitor at New York Avenue Church, Brooklyn.

When death came to her at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, Miss Foster was nearing her ninety-fourth birthday. She was much beloved by all who knew her and is greatly missed.

Miss Alice Maude Powell, R.N., missionary to China, was born in Washington, Pennsylvania, July 8, 1879, and died November 2, 1956, after a three-year illness. "Patsy," as she was affectionately known to her friends, had lived a fruitful life of adventurous Christian service.

She received her education at West Liberty Normal School in West Virginia, Haskins Hospital, Wheeling, West Virginia, Chesbrough Seminary, North Chili, New York, Brooklyn Union Missionary Training School, and Chautauqua School of Nursing. Furlough studies were at Columbia University and Boston University.

It was in 1906 that she first sailed to China where she served in Nanking, helping in a school until arrangements were completed for the Nurses' Training School in Peking. When she was appointed as principal of the Union Training School for Nurses at the Sleeper Davis Hospital at Peking in 1907, she found the institution in the process of being rebuilt following its total destruction in

the Boxer Rebellion in 1900. Under her supervision a nurses' home, dispensary, additional wards, and a unit for social welfare work were built.

For twenty-five years she was superintendent of the Sleeper Davis Hospital. She is remembered not only as a superintendent of a well-ordered hospital, but as a cheerful friend whose helpful spirit was an inspiration to the staff and patients.

After her retirement in 1943, she kept a lively interest in all phases of the missionary work of the church. For the last few years she lived at the Robincroft Home, Pasadena, California.

Miss Lena Nelson, missionary to China, was born May 20, 1875, in Monongahela, Pennsylvania. She received her education at the State Normal School at Lock Haven, Pennsylvania, and Iron City Business College where she graduated in 1897. Her special training in preparation for missionary service was taken at Epworth Evangelistic Institute, St. Louis, Missouri, and at Chicago Evangelistic Institute. Her furlough studies were at Columbia University, White's Biblical Seminary, and Hartford School of Missions.

Before sailing for China in 1911, Miss Nelson had had experience in teaching in a country school, and in secretarial work in Pittsburgh.

For thirty-two years this pioneer missionary was principal of Woman's Training School in Tzechow. Through the well-trained workers who graduated from this institution, her Christian influence spread throughout the area.

Miss Nelson began a different sphere of service in 1943, when she was appointed superintendent of the Chadwick Hospital at Tzechow, now known as Tzechung.

In 1946, after thirty-five years of faithful and devoted service, Miss Nelson retired in Glendale, California, where she died on October 9, 1956.

Mr. Anton Deschner went to his rest on October 20, 1956, at Camden, South Carolina.

Mr. Deschner was born in Yugoslavia on August 6, 1892. When he was six months old, his parents brought him to America, settling in Texas. He received a B.A. degree from Southern Methodist University and an M.A. degree from Boston Seminary.

A home missionary, Mr. Deschner and his wife spent thirty years serving the Navajo Indians in and around Ganado, Arizona. They also served the Latin American youth of Texas and Mexico at Wesleyan Institute, San Antonio, and Holding Institute, Laredo, Texas, and more recently the Negro youth at Browning Home and Mather Academy, Camden, South Carolina.

His longest period of missionary service was at Holding Institute where he spent twenty-four years, nineteen as superintendent. Many of the young people trained under his supervision have become leaders in Mexico and Texas.

A-B-C Quiz

Study the new *Seventeenth Annual Report* * for answers.

- Africa, Woman's Division missionaries in?
- Bolivia's greatest need?
- Crusade Scholars serve where?
- Deaconess recruitment statistics?
- Educational centers in Home Fields?
- Foreign countries where Woman's Division has work?
- Giving per capita?
- Homes for children in Home Fields?
- India, Place of missionaries in?
- Japan, Anniversary in?
- Korea, A 70th anniversary in?
- Literature printed in 1955-1956?
- Membership in Woman's Society and Guild?
- New buildings in Urban Work?
- Officers of the Woman's Division?
- Presidents of Conferences in Southeast Asia?
- Quadrennial theme?
- Recipients for 1957 Week of Prayer offerings?
- Study classes in 1955-1956?
- Town and Country projects?
- Understanding Our World, Steps to?
- Visual Aids produced in 1955-1956?
- World Friendship Program?
- X-Y-Z—You will be an expert if You study with Zeal the *Seventeenth Annual Report*.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 75 cents.

Hiroshima

In Japan, the Hiroshima Girls' School held its Seventieth Anniversary last October. An article by Mrs. Frank G. Brooks who attended the observances will appear in a later issue. Here Mrs. Brooks is listening intently as the Rev. Mr. Hikama, chairman of the board of directors of Hiroshima Girls' School, reads a message of appreciation directed to the members of the Woman's Society of Christian Service throughout the United States.



RECENT ARRIVALS FROM:

India—Miss Elizabeth Hobart, 1459 Asbury Avenue, Evanston, Illinois.

Korea—Miss Peggy Billings, Box 154, Route 1, McComb, Mississippi.

Latin America—Mexico: Miss Ruth Byerly, Box 16, Remington, Virginia.

North Africa—Algeria: Miss Lois Likes, Putnam, Oklahoma.

Philippines—Misses Thelma Hammond, 421 West Sixth Street, Jeffersonville, Indiana; Carol Moe, 2211 Nye Avenue, Fremont, Nebraska.

Southeast Asia—Malaya: Miss Florence Smith, 15 Glenbrooke Avenue, Yonkers 5, New York.

RECENT DEPARTURES FOR:

India—Miss Ruth Gish.

Philippines—Miss Lucy Blanton.

Southeast Asia—Hong Kong: Miss Etha Nagler.

Honor Roll for Renewals

(Continued from page 45)

Mrs. Alvin E. Scott	Brokensword Methodist Church, Bucyrus, Ohio
Mrs. A. W. Smith	First Methodist Church, Thorn- town, Indiana
Mrs. W. P. King	McKendree Meth- odist Church, Brunswick, Georgia

One of the most gratifying factors in receiving these names and churches was to hear from the secretaries in many instances that they loved their work. Love and devotion to a task stimulate work and assure success. Our sincere congratulations and appreciation.

In Honor Preferring

During the past nine years thirty-one memberships have been given to members of the Woman's Society and the Wesleyan Service Guild of the Warrensburg (Missouri) Methodist Church by one person. She is Mrs. M. Bahrenburg, the widow of a minister. Recently the Woman's Society presented Mrs. Bahrenburg with an Honorary Life Membership pin. The presentation, shown in the accompanying photograph, was made by Mrs. Frieda Hicks.

As long as she was able to tend her garden Mrs. Bahrenburg grew flowers for the church altar and for the sick and the shut-ins. Now, in about her eightieth year, she still remembers birthdays, the sick, and the shut-ins with cards and letters which she writes with the aid of a magnifying glass.



Keith Burr Studio

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The Last Word

Surprised? Pleased? Yes? No? Well, say something. The Editor wants your reactions to the new look of THE METHODIST WOMAN. Do write.

Mrs. C. A. Meeker
Editor of

The Methodist Woman
150 Fifth Avenue
New York 11, New York
Room 1008

NEW MATERIALS



Do You Know?—Work of the Home Department. This revised edition presents up-to-date information on the institutions and projects of the Department of Work in Home Fields of the Woman's Division. 35 cents.

Prayer Calendar, 1957. For your guidance, every worker and all the work of the Woman's Division are presented so that they may be offered for prayer during the year.

The use of the *Prayer Calendar* also helps to familiarize the user with the program of the Woman's Society. 50 cents.

Houses and People—A Study Guide for Churches. By Margaret E. Kuhn. A presentation of the housing problem and suggestions as to what the church can do to improve the situation in this field of human welfare. 30 cents.

You . . . Your Town . . . Your World . . . and Human Rights. Suggestions for a program of action toward greater understanding, opportunity, and freedom for all people. 25 cents.

Christian World Facts for 1956-57. Short articles pointing up the accomplishments of missions and needs still to be filled. 35 cents.

WORLD DAY OF PRAYER

FRIDAY, MARCH 8, 1957

Theme: "*Who shall separate us . . . ?*"
Romans 8:35

Worship Service. 5 cents each; 100 for \$4.50.

Call to Prayer and Project Folder. (Sold only by the hundred.) 45 cents per hundred.

Children's Service. Theme: "For all His benefits to us." 5 cents each; 100 for \$3.75.

The Guide for World Day of Prayer Committees 15 cents each.

The Drama of World Day of Prayer. By Margaret Applegarth. 25 cents each.

Poster. Size, 14 by 17 inches. 10 cents each.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Basic Packet, consisting of one each of the seven preceding items. 50 cents.

The Day Thou Gavest. By Ruth Mougey Worrell. The story of the origin and growth of the World Day of Prayer. 85 cents each.

World Day of Prayer Map. Size, 18½ by 24½ inches. 25 cents each.

World Day of Prayer Emblem Seals. Size, 1½ by 2¼ inches. (Sold only in sheets.) Sheet of 30 seals. 15 cents.

Orders for the above material cannot be filled after February 20, 1957. Please make out your order carefully; material sent as ordered cannot be returned for credit.

APPROVED STUDIES 1956-1957

For Adults

Theme: *Southeast Asia*

The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. \$1.25.

East From Burma. By Constance M. Hallock. \$1.25.

Adult Guide on "Southeast Asia." By Doris Dennison. 50 cents.

Supplementary Material:

Training Women Leaders in Southeast Asia. A pictorial booklet. 60 cents.

Theme: *Paul's Letters to Local Churches*

Paul's Letters to Local Churches. By Francis Gerald Ensley. 65 cents.

Guide to "Paul's Letters to Local Churches." By Leila Bagley Rumble. 35 cents.

Supplementary Material:

"The Greatest of These . . ." By Mary Clark Tipps. A dramatic worship service. 20 cents; 3 for 50 cents.

Reasoning Together. A dramatic worship service on the resurrection of Christ. 25 cents; 5 for \$1.00.

Theme: *Mission Field: U. S. A.*

Mission: U. S. A. By James W. Hoffman. \$1.25.

There Is No End. By R. Dean Goodwin. \$1.25.

Adult Guide on "Mission Field: U. S. A." By Willis Lamott. 50 cents.

Supplementary Material:

A Look at Our City Neighborhood Houses in the U. S. A. A pictorial pamphlet. 50 cents.

Theme: *Youth in a Responsible Society—A Christian's Concern*

Youth in a Responsible Society—A Christian's Concern. A symposium. 65 cents.

Guide for "Youth in a Responsible Society—A Christian's Concern." By Margaret R. Bender. 35 cents.

The Church-Wide Study

High Hours of Methodism in Town-Country Communities. By Charles M. McConnell. 50 cents.

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